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METAPHYSICS IN INDIA: REINCARNATION.

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"Both you and I have passed through many births;
You know them not, I know them all."
—*Bhagavad Gita.*

OF the many riddles that have perplexed the intellect of man in all climes and times, the most intricate is himself. Of the myriad mysteries that have called forth his energies to struggle for solution, from the very dawn of history, the most mysterious is his own nature. It is at once the most insoluble enigma and the problem of all problems. As the starting-point and the repository of all we know and feel and do, there never has been, nor will be, a time when man's own nature will cease to demand his best and foremost attention.

Though through hunger after that truth, which of all others has the most intimate connection with his very existence; though through an all-absorbing desire for an inward standard by which to measure the outward universe; though through the absolute and inherent necessity of finding a fixed point in a universe of change, man has sometimes clutched at handfuls of dust for gold, and even, when urged on by a voice higher than reason or intellect, he has many times failed rightly to interpret the real

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meaning of the divinity within—still, there never was a time since the search began when some race, or some individuals, did not hold aloft the lamp of truth.

Taking a one-sided, cursory, and prejudiced view of the surroundings and the unessential details, sometimes disgusted also with the vagueness of many schools and sects, and often, alas! driven to the opposite extreme by the violent superstitions of organized priestcraft—men have not been wanting, especially among advanced intellects, in either ancient or modern times, who not only gave up the search in despair, but declared it fruitless and useless. Philosophers might fret and sneer, and priests ply their trade even at the point of the sword; but truth comes to those alone who worship at her shrine for her sake only, without fear and without shop-keeping.

Light comes to individuals through the conscious efforts of their intellect: it comes slowly, though, to the whole race through unconscious percolations. The philosophers show the volitional struggles of great minds: history reveals the silent process of permeation through which truth is absorbed by the masses.

Of all the theories that have been held by man about himself, that of a soul entity separate from the body and immortal has been the most wide-spread; and among those that held the belief in such a soul, the majority of the thoughtful had always believed also in its pre-existence.

At present the greater portion of the human race, having organized religion, believe in it; and many of the best thinkers in the most favored lands, though nurtured in religions avowedly hostile to every idea of pre-existence of the soul, have indorsed it. Hinduism and Buddhism have it for their foundation; the educated classes among the ancient Egyptians believed in it; the ancient Persians arrived at it; the Greek philosophers made it the corner-stone of their philosophy; the Pharisees among the Hebrews accepted it, and the Sufis among the Mahommedans almost universally acknowledge its truth.

There must be peculiar surroundings which generate and foster certain forms of belief among nations. It required ages

for the ancient races to arrive at any idea about a part even of the body surviving after death; it took ages more to come to any rational idea about this something which persists and lives apart from the body. It was only when the idea was reached of an entity whose connection with the body was only for a time, and among those nations only who arrived at such a conclusion that the unavoidable question arose, Whither? whence?

The ancient Hebrews never disturbed their equanimity by questioning themselves about the soul. With them death ended all. Karl Heckel justly says: "Though it is true that in the Old Testament, preceding the exile, the Hebrews distinguish a life principle, different from the body, which is sometimes called 'Nephesh,' or 'Ruakh,' or 'Neshama,' yet all these words correspond rather to the idea of breath than to that of spirit or soul. Also in the writings of the Palestinean Jews, after the exile, there is never made mention of an individual immortal soul, but always only of a life-breath emanating from God, which, after the body is dissolved, is reabsorbed into the Divine 'Ruakh.'"

The ancient Egyptians and the Chaldeans had peculiar beliefs of their own about the *soul*, but their ideas about this living part after death must not be confused with those of the ancient Hindu, the Persian, the Greek, or any other Aryan race. There was from the earliest times a broad distinction between the "Aryas" and the (non-Sanskrit-speaking) "Mlechhas" in the conception of the soul. Externally it was typified by their disposal of the dead—the "Mlechhas" mostly trying their best to *preserve* the dead bodies, either by careful burial or by the more elaborate processes of mummifying, and the Aryas generally burning their dead.

Herein lies the key to a great secret—the fact that no Mlechha race, whether Egyptian, Assyrian, or Babylonian, ever attained to the idea of the soul as a separate entity which can live *independent* of the body, without the help of the Aryas, especially of the Hindus.

Although Herodotus states that the Egyptians were the

first to conceive the idea of the immortality of the soul, and states as a doctrine of the Egyptians "that the soul after the dissolution of the body enters again and again into a creature that comes to life; then that the soul wanders through all the animals of the land and the sea and through all the birds, and finally after three thousand years returns to a human body," yet modern researches into Egyptology have as yet found no trace of metempsychosis in the popular Egyptian religion. On the other hand, the most recent researches of Maspero, A. Erman, and other eminent Egyptologists tend to confirm the supposition that the doctrine of palingenesis was not at home with the Egyptians.

With the ancient Egyptians the soul was only a double, having no individuality of its own, and never able to break its connection with the body. It persists only so long as the body lasts, and if by chance the corpse is destroyed the departed soul must suffer a second death and annihilation. The soul after death was allowed to roam freely all over the world, but always returning to where the corpse was at night, always miserable, always hungry and thirsty, always extremely desirous to enjoy life once more, and never being able to fulfil it. If any part of its old body was injured, the soul was always injured in those parts, and this idea explains the solicitude of the ancient Egyptians to preserve their dead. At first the deserts were chosen as the burial-place, where the dryness of the air did not allow the body to perish soon, thus granting to the departed soul a long lease of existence.

In course of time one of the gods discovered the process of making mummies, through which the devout hoped to preserve the dead bodies of their ancestors almost an infinite length of time, thus securing the departed ghost immortality, however miserable it might be.

The perpetual regret for the world, in which the soul can take no further interest, never ceased to torture the deceased. "Oh, my brother," exclaims the departed, "withhold not thyself from drinking and eating, from drunkenness, from love, from all enjoyments, from following thy desire by night

and by day; put not sorrow within thy heart, for what are the years of man upon earth? The West is a land of sleep and of heavy shadows, a place wherein the inhabitants, when once installed, slumber on in their mummy forms, never more waking to see their brethren; never more to recognize their fathers and mothers, with hearts forgetful of their wives and children. The living water, which earth giveth to all who dwell upon it, is for me stagnant and dead; that water floweth to all who are on earth, while for me it is but liquid putrefaction, this water that is mine. Since I came into this funeral valley I know not where nor what I am. Give me to drink of running water . . . let me be placed by the edge of the water with my face to the North, that the breeze may caress me and my heart be refreshed from its sorrow." *

Among the Chaldees also, although they did not speculate so much as the Egyptians as to the condition of the soul after death, the soul is still a double and is bound to its sepulchre. They also could not conceive of a state without this physical body, and expected a resurrection of the corpse again to life; and though the goddess Ishtar, after great perils and adventures, procured the resurrection of her shepherd husband, Dumuzi, the son of Ea and Damkina, "the most pious votaries pleaded in vain from temple to temple for the resurrection of their dead friends."

Thus we find that the ancient Egyptians or Chaldeans never could entirely dissociate the idea of the soul from the corpse of the departed or the sepulchre. The state of earthly existence was best after all, and the departed are always longing to have a chance once more to renew it, and the living are fervently hoping to help them in prolonging the existence of the miserable double, and striving the best they can to help them.

This is not the soil out of which any higher knowledge of the soul could spring. In the first place it is grossly material-

* This text has been translated into German by Brugsch, Die Egyptische Gräberwelt, pp. 39, 40, and into French by Maspero, Études Égyptiennes, vol. i., pp. 181–190.

istic, and even then it is one of terror and agony. Frightened with almost innumerable powers of evil, and with hopeless, agonized efforts to avoid them, the souls of the living, like their ideas of the souls of the departed—wander all over the world though they might—could never get beyond the sepulchre and the crumbling corpse.

We must turn now for the source of the higher ideas of the soul to another race—whose god was an all-merciful, all-pervading Being, manifesting himself through various bright, benign, and helpful *Devas;* the first of all the human race who addressed their god as Father—"Oh, take me by the hands even as a father takes his dear son"; with whom life was a hope and not a despair; whose religion was not the intermittent groans escaping the lips of an agonized man during the intervals of a life of mad excitement; whose ideas come to us redolent with the aroma of the field and forest; whose songs of praise, spontaneous, free, joyful, like the songs which burst forth from the throats of the birds when they hail this beautiful world illuminated by the first rays of the lord of the day, come down to us through the vista of eighty centuries even now as fresh calls from heaven—we turn to the ancient Aryas.

"Place me in that deathless, undecaying world, where is the light of heaven, and everlasting lustre shines;" "Make me immortal in that realm where dwells the King Vivasvan's son, where is the secret shrine of heaven;" "Make me immortal in that realm where they move even as they list;" "In the third sphere of inmost heaven, where worlds are full of light, make me immortal in that realm of bliss:" these are the prayers of the Aryas in their oldest record, the *Rigvedasanhita.*

We find at once a whole world of difference between the Mlechha and the Arya ideals. To the one this body and this world are all that are real, and all that are desirable. A little life fluid which flies off from the body at death to feel torture and agony at the loss of the enjoyments of the senses can, they fondly hope, be brought back if the body is carefully preserved; and a corpse became more an object of care than the living man. The other found out that that which left the body was

the real man, and when separated from the body it enjoyed a state of bliss higher than it ever enjoyed when in the body. And they hastened to annihilate the corrupted corpse by burning it.

Here we find the germ out of which a true idea of the soul could come. Here it was—where the real man was not the body, but the soul; where all ideas of an inseparable connection between the real man and the body were utterly absent—that a noble idea of the freedom of the soul could rise. And it was when the Aryas penetrated even beyond the shining cloth of the body with which the departed soul was enveloped, and found its real nature of a formless individual unit principle that the question inevitably arose, Whence?

It was in India and among the Aryas that the doctrine of the pre-existence, the immortality, and the individuality of the soul first arose. Recent researches in Egypt have failed to show any trace of the doctrines of an independent and individual soul existing before and after the earthly phase of existence. Some of the mysteries were no doubt in possession of this idea, but in those it has been traced to India.

"I am convinced," says Karl Heckel, "that the deeper we enter into the study of the Egyptian religion, the clearer it is shown that the doctrine of metempsychosis was entirely foreign to the popular Egyptian religion; and that even that which single mysteries possessed of it was not inherent to the Osiris teachings, but derived from Hindu sources."

Later on we find the Alexandrian Jews imbued with the doctrine of an individual soul, and the Pharisees of the time of Jesus, as already stated, not only had faith in an individual soul, but believed in its wanderings through various bodies; and thus it is easy to find how Christ was recognized as the incarnation of an older prophet, and Jesus himself directly asserted that John the Baptist was the prophet Elias come back again. "If ye will receive it, this is Elias, which was for to come."—Matt. xi., 14.

The idea of a soul and of its individuality among the Hebrews evidently came through the higher mystical teachings of

the Egyptians, who in their turn derived it from India. And that it should come through Alexandria is significant, as the Buddhistic records clearly show Buddhist missionary activity in Alexandria and Asia Minor.

Pythagoras is said to have been the first Greek who taught the doctrine of palingenesis among the Hellenes. As an Aryan race, already burning their dead and believing in the doctrine of an individual soul, it was easy for the Greeks to accept the doctrine of reincarnation, through the Pythagorean teachings. According to Apulejus, Pythagoras had come to India, where he had been instructed by the Brahmans.

So far we have learned that wherever the soul was held to be an individual, the real man, and not a vivifying part of the body only, the doctrine of its pre-existence had inevitably come, and that externally those nations that believed in the independent individuality of the soul had almost always signified it by burning the bodies of the departed; though one of the ancient Aryan races, the Persian, developed a peculiar method of disposing of the bodies of the dead at an early period, and without any Semitic influence; the very name by which they call their "towers of silence" comes from the root *Dah*, to burn.

In short, the races who did not pay much attention to the analysis of their own nature never went beyond the material body as their all in all, and even when driven by higher light to penetrate beyond, they only came to the conclusion that somehow or other, at some distant period of time, this body will become incorruptible.

On the other hand, that race which spent the best part of its energies in the inquiry into the nature of man as a thinking being—the Indo-Aryan—soon found out that beyond this body, beyond even the shining body which their forefathers longed after, is the real man, the principle, the individual who clothes himself with this body, and then throws it off when torn. Was such a principle created? If creation means something coming out of nothing their answer is a decisive "No." This soul is without birth and without death; it is not a compound or combination but an independent individual, and as such it cannot be

created or destroyed. It is only travelling through various states.

Naturally, the question arises, Where was it all this time? The Hindu philosophers say, "It was passing through different bodies in the physical sense, or, really and metaphysically speaking, passing through different mental planes."

Are there any proofs apart from the teachings of the *Vedas* upon which the doctrine of reincarnation has been founded by the Hindu philosophers? There are; and, we hope to show later on, as valid grounds as for any other universally accepted doctrine. But, first, we will see what some of the greatest of modern European thinkers have thought about reincarnation.

I. H. Fichte, speaking about the immortality of the soul, says:

"It is true there is one analogy in nature which might be brought forth in refutation of the continuance. It is the well-known argument that everything that has a beginning in time must also perish at some period of time; hence, that the claimed past existence of the soul necessarily implies its pre-existence. This is a fair conclusion, but, instead of being an objection to, it is rather an additional argument for, its continuance. Indeed, one needs only to understand the full meaning of the metaphysico-physiological axiom, that in reality nothing can be created or annihilated, to recognize that the soul must have existed prior to its becoming visible in a physical body."

Schopenhauer, in his book, "Die Welt als Wille und Vorstellung," speaking about palingenesis, says:

"What sleep is for the individual, death is for the 'will.' It would not endure to continue the same actions and sufferings throughout an eternity without true gain, if memory and individuality remained to it. It flings them off, and this is Lethe, and through this sleep of death it reappears fitted out with another intellect as a new being; a new day tempts to new shores. These constant new births, then, constitute the succession of the life-dreams of a will which in itself is indestructible, until, instructed and improved by so much and such various successive knowledge, in a constantly new form it abolishes and abrogates itself. . . . It must not be neglected that even empirical grounds support a palingenesis of this kind. As a matter of fact, there does exist a connection between the birth of the newly appearing beings and the death of those that are worn out. It shows itself in the great fruitfulness of the human race, which appears as a consequence of devastating diseases. When in the fourteenth century the Black Death had for the most part depopulated the Old World, a quite abnormal fruitfulness appeared among the human race, and twin-births were very frequent. The circum-

stance was also remarkable that none of the children born at this time obtained their full number of teeth; thus nature, exerting itself to the utmost, was niggardly in details. This is related by F. Schnurrer, in his 'Chronik der Seuchen,' 1825. Casper also, in his 'Ueber die Wahrscheinliche Lebensdauer des Menschen,' 1835, confirms the principle that the number of births in a given population has the most decided influence upon the length of life and mortality in it, as this always keeps pace with mortality; so that always and everywhere the deaths and the births increase and decrease in like proportion, which he places beyond doubt by an accumulation of evidence collected from many lands and their various provinces. And yet it is impossible that there can be a physical, causal connection between my early death and the fruitfulness of a marriage with which I have nothing to do, or conversely. Thus here the metaphysical appears undeniable, and in a stupendous manner, as the immediate ground of explanation of the physical. Every new-born being comes fresh and blithe into the new existence, and enjoys it as a free gift; but there is and can be nothing freely given. Its fresh existence is paid for by the old age and death of a worn-out existence which has perished, but which contained the indestructible seed out of which the new existence has arisen; they are one being."

The great English philosopher Hume, nihilistic though he was, says in his sceptical essay on immortality: "The metempsychosis is therefore the only system of this kind that philosophy can listen to." The philosopher Lessing, with a deep poetical insight, asks: "Is this hypothesis so laughable merely because it is the oldest? because the human understanding, before the sophistries of the schools had dissipated and debilitated it, lighted upon it at once? . . . Why should I not come back as often as I am capable of acquiring fresh knowledge, fresh experience? Do I bring away so much from once that there is nothing to repay the trouble of coming back?"

The arguments for and against the doctrine of a pre-existing soul reincarnating through many lives have been many, and some of the greatest thinkers of all ages have taken the gauntlet up to defend it; and so far as we can see, if there is an individual soul, that it existed before seems inevitable. If the soul is not an individual, but a combination of "skandhas," as the "Madhyamikas" among the Buddhists insist, still they find pre-existence absolutely necessary to explain their position.

The argument showing the impossibility of an infinite exist-

ence beginning in time is unanswerable, though attempts have been made to ward it off by appealing to the omnipotence of God to do anything, however contrary to reason it may be. We are sorry to find this most fallacious argument proceeding from some of the most thoughtful.

In the first place, God being the universal and common cause of all phenomena, the question was to find the natural causes of certain phenomena in the human soul, and the *Deus ex machina* theory is therefore quite irrelevant. It amounts to nothing less than a confession of ignorance. We can put that answer to every question asked in every branch of human knowledge and stop all inquiry, and therefore knowledge, altogether.

Secondly, this constant appeal to the omnipotence of God is only a word-puzzle. The cause, as cause, is and can only be known to us as sufficient for the effect, and nothing more. As such we have no more idea of an infinite effect than of an omnipotent cause. Moreover, all our ideas of God are only limited; even the idea of cause limits our idea of God. Thirdly, even taking the position for granted, we are not bound to allow any such absurd theories as "something coming out of nothing," or "infinity beginning in time," so long as we can give a better explanation.

A so-called great argument is made against the idea of preexistence, by asserting that the majority of mankind are not conscious of it. To prove the validity of this argument the party who offers it must prove that the whole of the soul of man is bound up in the faculty of memory. If memory be the test of existence, then all that part of our lives which is not now in it must be non-existent, and every person, who in a state of coma, or otherwise, loses his memory, must be non-existent also.

The premises which make the inference of a previous existence, and that, too, on the plane of conscious action, as adduced by the Hindu philosophers, are chiefly these:

First, how else to explain this world of inequalities? Here is one child born in the providence of a just and merciful God, with every circumstance conducing to his becoming a good and useful member of the human race, and perhaps at the same in-

stant and in the same city another child is born, under circumstances every one of which is against his becoming good. We see even children born to suffer, perhaps all their lives, and that owing to no fault of theirs. Why should it be so? What is the cause? Of whose ignorance is it the result? If not the child's, why should it suffer, even for its parents' action?

It is much better to confess ignorance than try to evade the question by the allurements of future enjoyments in proportion to the evil here, or by posing "mysteries." Not only undeserved suffering here is immoral—for any agent to force it upon us, not to say unjust—but even the future-making-up theory has no legs to stand upon.

How many of the miserably born struggle toward a higher life, and how many more succumb to the circumstances they are placed under? Should those who are made worse and more wicked by being forced to be born under evil circumstances be rewarded for the wickedness of their lives in the future? In that case, the more wicked the man the better will be his deserts hereafter.

There is no other way to vindicate the glory and the liberty of the human soul and to reconcile the inequalities and the horrors of this world, than by placing the whole burden upon the legitimate cause—our own independent actions, or "Karma." Not only so, but every theory of the creation of the soul from nothing inevitably leads to fatalism and pre-ordination, and instead of a merciful Father places before us a hideous, cruel, and ever-angry God to worship. And so far as the power of religion for good or evil is concerned, this theory of a created soul, leading to its corollaries of fatalism and predestination, is responsible for the horrible idea prevailing among Christians and Mahommedans—that the heathens are the lawful victims of their swords—and all the horrors that have followed and are following it still.

But an argument which the philosophers of the Nyaya school have always advanced in favor of reincarnation, and which to us seems conclusive, is this: Our experiences cannot be annihilated. Our actions (Karma) though apparently disap-

pearing, remain still unperceived (Adrishtam), and reappear again in their effect as tendencies (Pravrittis). Even little babies come with certain tendencies—fear of death, for example.

Now, if a tendency is the result of repeated actions, the tendencies with which we are born must be explained on that ground too. Evidently we could not have got them in this life, therefore we must have to seek for their genesis in the past. Now it is also evident that some of our tendencies are the effects of the self-conscious efforts peculiar to man; and if it is true that we are born with such tendencies, it rigorously follows that their causes were conscious efforts in the past—that is, we must have been on the same mental plane which we call the human plane before this present life.

So far as explaining the tendencies of the present life by past conscious efforts go, the reincarnationists of India and the latest school of evolutionists are one; the only difference is that the Hindus, as spiritualists, explain it by the conscious efforts of individual souls, and the materialistic school of evolutionists only by an hereditary physical transmission. The schools which hold to the theory of creation out of nothing are entirely out of court.

The issue has to be fought out between the reincarnationists —who hold that all experiences are stored up as tendencies in the subject of those experiences, the individual soul, and are transmitted by reincarnation of that unbroken individuality— and the materialists, who hold that the brain is the subject of all actions and the transmission through cells.

It is thus that the doctrine of reincarnation assumes an infinite importance before our mind, for the fight between reincarnation and mere cellular transmission is, in reality, the fight between spiritualism and materialism. If cellular transmission is the all-sufficient explanation, materialism is inevitable, and there is no necessity for the theory of a soul. If it is not a sufficient explanation, the theory of an individual soul bringing into this life the experiences of the past is as absolutely true. There is no escape from the alternative, reincarnation or materialism. Which shall we accept?

PHYSICAL ACTION IN LEVITATION.

BY C. STANILAND WAKE.

PROFESSOR ELLIOTT COUES, in a very suggestive article which appeared in THE METAPHYSICAL MAGAZINE for January, explained the telekinetic theory of levitation, based on the supposed possibility of the mind influencing masses of matter other than those which compose our own bodies. As an illustration he refers to the action of a table, which not only moves without being touched by any one, but acquires individuality of its own, "possessing will-power, and willing to convey intelligence;" his explanation of which is, that "motion was conveyed to and set up in the table by the sitters; but this was done without physical contact, and was therefore action at a distance; and this action originated in the minds of the sitters."

It would be interesting to know whether the information given by the table, in the particular instance referred to by Professor Coues, was in the mind of any one of the sitters, and whether the phenomenon could have been prevented by the application of means adopted to secure the electrical isolation of objects. The former would perhaps have been impossible, as the information in such cases would seem to be derived from the subliminal consciousness, and therefore not to exist consciously in the mind of the person actually affording it. As to the other point, it is probably not of much importance, as there is no evidence that the phenomena are of electrical origin, although the same medium may be required for their presentation as is necessary for the production of the phenomena of electricity.

While claiming that levitation is a real case of action at a distance, Professor Coues does not deny the necessity of a medium of some kind for the transmission of the motory influence.

He denies the existence of any "ponderable, tangible, and objectively real" medium, but his theory requires the assumption of some imponderable substance, "like to, if not identical with, luminiferous ether," as the medium for the motions which are transmitted to the levitated object. It further requires that these motions should be in some way connected with certain mental activities.

Reference may properly be made here to the opinion expressed by Dr. Oliver Lodge, in his recent report to the English Society for Psychical Research, on the phenomena connected with the mediumship of the Italian woman, Eusapia Paladino, which have attracted the attention of some of the leading psychologists in Europe. Dr. Lodge refers to the idealistic interpretation of nature, according to which *thought* is the reality, and "material substratum" but a consequence of thought, and he signifies his preference for such an explanation of those phenomena. He writes: "It is as if, let us say, the dream of the entranced person were vivid enough to physically affect surrounding objects, and actually to produce objective results; to cause not only real and permanent movements of ordinary objects, but also temporary fresh aggregations of material particles into extraordinary objects; these aggregations being objective enough to be felt, heard, seen, and probably even photographed, while they last." This remark has reference to the temporary prolongations from the body of the medium, which were observed from time to time during the continuance of the phenomena, and which, as was long ago pointed out by me in a paper read before the London Anthropological Society, are often intimately connected with the production of the so-called spiritualistic phenomena.

In the case of Eusapia Paladino, Dr. Lodge affirms that the appearance of extra limbs "is so prominent a feature that actual physical malformation of the medium has been suggested to account for them," a notion which was dispelled by medical examination. During the sittings covered by his report, the prolongation first appeared near the medium's left leg, about twelve inches from the floor, and looked and felt not unlike a

"raised and laterally protruded heel." When touched it instantly retreated, the medium emitting a slight cry. The phenomenon was repeated several times, with the same result on each occasion. At other times a bare hand appeared to come from Eusapia Paladino's shoulder, and the hand was grasped by persons present. We have here a positive connection between some of the observed phenomena and the medium, and there is evidence that she exerted influence over other things which occurred. Thus, when there were raps on a table and when tilts took place, she had a twitching of her body and spasmodic jerking of her fingers. That these had a real relation to the movements cannot be doubted, as we are told that on one occasion the medium conducted the group of persons witnessing the performance near to a writing-desk in the corner of the room, and then, on making three little movements with her hand, while being held, the desk after a very short but appreciable interval, tilted backward. Then "she moved further away and repeated the action; the same movement of the desk occurred, but with more delay. Then once more, this time two metres from the desk; and the interval elapsing before the response was now greater, perhaps as much as two seconds." On other occasions the medium's spasmodic movements were accompanied or followed by violent movements of an adjacent table; and during one sitting, each time that she said "*tira*" spasmodically, a table made a vigorous scraping movement along the floor toward the sitters.

Evidently in these cases the force exerted had some special association with the organism of the medium, and Dr. Lodge makes a remark as to its operation which is worthy of attention. He says: "The aspect of affairs when a heavy body is being raised, with the medium's fingers gently touching the top of it, is not as if it were being pulled up from above, but as if it were being pushed up from below. . . . The thing rises as if an extra protuberance jutted out from her body, and with great effort (in the case of a heavy table) effected the elevation; or, it may be said, as if some one got under the table and heaved it up with his back." By the use of the dynamometer

it has been found that Eusapia Paladino has at times abnormal strength, and Dr. Lodge intimates that this may account for the levitation of the table. But the push was not always immediate, that is, it was not always accompanied by actual contact, at all events visible contact, between a something protruded from the medium and the object. This is proved by the case of the desk above referred to, where the time interval between the push and the response increased as the distance increased. Indeed, Dr. Lodge states that the effect on the observer was usually "more as if the connecting link, if any, were invisible and intangible, or as if a portion of vital or directing energy had been detached, and were producing distant movements without any apparent connection with the medium." This he regards as, not so much action at a distance in the physical sense, as vitality at a distance—"the action of a living organism exerted in unusual directions and over a range greater than the ordinary," so much so that it was "as if an invisible or only partially visible intelligent live animal of some strength were hovering about and moving objects."

As we have seen, Dr. Lodge does not ascribe the phenomena he witnessed to any intelligent agency outside of Eusapia Paladino herself. He seems inclined rather to believe them to be the material expression of her own thought, with which Professor Coues would probably agree. Dr. Lodge does not refer, however, to the ether as a medium for the transmission of telekinetic energy, probably owing to his idea that the phenomena were more in the nature of vital action at a distance than of physical action. If we were to assume that Eusapia Paladino had the power of sending out from herself, not merely extra limbs but a complete double of herself, then perhaps the intervention of the ether would not be necessary. It is true that some of the phenomena exhibited in her presence would seem to require the action of such a counterpart—unless the activity to which she gave the name "John" was really an independent being; but other phenomena, as where the motions of her hands or fingers were followed by movements of distant objects, would seem to denote merely the passage from the medium of

an energy, and I do not see how the energy could affect a distant object unless it was communicated to an intervening substance, not necessarily material, but of the nature of the ether. There may have been, of course, an actual projection of invisible substance by the medium to a distance, but there is no evidence of this having taken place in connection with the phenomena in general; and where there was such a projection, whether this was of a complete double of the medium or was only of a counterpart limb, it could not be effected without the expenditure of energy. Dr. Lodge states that Eusapia Paladino was sometimes completely exhausted, showing that the energy required for the physical movements observed was probably drawn from her. This energy may have been so directed as to give such a temporary "formation" to the ether as was necessary to obtain the desired results, where the limbs or a portion of the body of the medium were duplicated. In other cases the energy would be made to operate on the ether as the medium for the phenomena, without such a formation being required, and it is by such action of energy derived from the medium that the phenomena of levitation should be explained.

According to Professor Coues's theory, levitation bears a strict and equivalent relation to gravitation. He says: "Since action and reaction are always equal in opposite directions, it would be demonstrable that levitation is a force which counteracts gravitation with mathematical precision, each being thus the exact measure of the energy of the other." Elsewhere he affirms that "the only real difference between gravitation and levitation is the direction in which we regard their line of force; they are otherwise identical"—one is in some of its aspects the same as centripetal force, and the other in some of its manifestations is identifiable with centrifugal force.

There is one difficulty connected with this view arising from the fact that the terms *centripetal* and *centrifugal* imply motion to and from a centre. As to gravitation, this force must be regarded as a centring, that is, as concentration; but there is no evidence of movement in relation to any centre in the case of

levitation. The direction of this movement would seem to depend on the direction toward which the energy that gives motion to the object is applied. It is true that when the fingers of Eusapia Paladino touched the top of the table this appeared to be pushed up, which might be regarded perhaps as a case of centrifugal motion, but when she pushed with her hand in the direction of a distant object, it moved backward and not upward. The movements of objects appear, indeed, to have always corresponded with the intention of the medium; and levitation, therefore, even if the movement be truly centrifugal, must be supposed to be governed by such intention.

Instead of regarding levitation as being a phase of "centrifugal force," it should be treated rather as the effect of an energy actually exerted by the medium. Now, such an energy, although not strictly centrifugal in its operation, may stand in the relation of opposition to the centripetal force, gravitation. To make my meaning clear, it is necessary to point out what I conceive to be the true distinction between force and energy. Assuming that both are phases of motion, I would say that the former answers exactly to what I have already described gravitation as being, namely, concentration. Gravitation is, indeed, the universal force by which all things tend to a centre. Energy stands in opposition to force, and as the latter is concentration the former must be deconcentration, that is, radiation from a centre. The chief centre of radiation for our system is the sun, which is thus the great source of energy. The sun may be said, therefore, to stand in opposition to the ether, which, as the substance that pervades all space, we must suppose to be the seat of the universal force, gravitation.

If this be true, then the opposite of gravitation is radiation, and not levitation, which is only a special effect of the operation of energy. Levitation may be said to stand in the same relation to the human organism as undulation does to the solar body. Undulation is the dynamic expression in the ether of the solar energy, and levitation is the dynamic expression of organic energy and operates by the agency of the ether. The sun, being the source of radiation, is also the source of vital

energy, and thus the life of the organism is an individual expression of solar radiation, and the organism itself bears a similar relation to the ether regarded as the general embodiment of force. This relation throws light on the action of the organism in the mediumistic phenomena we have been considering. The ether receives and absorbs the luminiferous vibrations of the solar body, emitting them again after a while, for our benefit, as the result of its gravitative or concentrative action. Its action is probably analogous to that of the sponge, which absorbs water and on contraction sends it out again. In like manner, the bodily organism of man absorbs energy from various sources and emits it again when it puts forth effort of any kind. In the case of the medium, the expenditure of energy in a comparatively short time is great, and its concentration being greater than in ordinary action, its effect is more observable. The energy is directed, moreover, into a particular channel, the special faculty of the medium being the power to affect material surroundings through the agency of the ether instead of by direct contact.

The possession of this faculty would seem to show the existence in the organism of a special affinity for the ethereal substance, and it may be that mediumistic phenomena are dependent on an actual polar union between some factor of the organism and the ether. The facts point to a special relation between that substance and the muscular system, which is the real seat of force in the organism, as distinguished from the energy of the nervous system. If it be so, then the energy given off in mediumistic phenomena is chiefly that imprisoned in the muscular system, which would account for the muscular collapse as well as the nervous exhaustion which the medium often experiences after the display of those phenomena. The protuberances from the body of the medium may then be regarded as extensions from the muscular system, although owing to its special *rapport* with the ether substance, phenomena may usually be induced by mere impression on that substance without any such extension.

Whether the mind of the medium takes any active part in their production is uncertain, but it would seem from the case

of Eusapia Paladino that movements of objects may be accompanied by motions of the body of the medium, and in such cases we must suppose that there is a mental recognition of what is going on, although it is not attended with conscious thought, thus agreeing with the theory of Professor Coues. It may be that the mind of the medium is able under trance conditions to act volitionally on the muscular system through the lower nerve-centres, which, owing to their action having become automatic, have a large reserve of force, and therefore are more likely to respond to the ether, the storehouse of cosmic force, than the higher nerve-centres, which are operative under normal conditions.

It may be objected that the energy which operates in levitation, and in other mediumistic phenomena, being organic, cannot be of the same nature as the physical radiative energy which exhibits its activity in connection with the ether as light undulation. There is, however, really nothing in this objection. It might with equal propriety be said that heat or electricity cannot be the same kind of energy as light, whereas it is known that they are merely phases of a universal activity which differ only because the energy is operative under different physical conditions. In like manner the energy which reveals itself in the organism differs from solar energy only in the fact that the conditions of activity are not the same. Even this, however, is not absolutely certain, for we know little of the nature of the ether through the agency of which alone we are affected by the solar energy, and which is the correspondent of the physical organism. For aught we know, it may have a structure analogous to that of our muscular tissue. At the same time, it is not improbable that the organic associations of energy may largely increase its potency, especially in relation to its material environment, in which must be included the material elements of the organism itself. In such case the operation of the organic energy may account for much more than the physical phenomena of mediumistic séances, explaining even most of the phenomena with which modern psychical research is concerned.

A VISION OF "BEING."

BY PROFESSOR C. H. A. BJERREGAARD.

In an address before the American Social Science Association, which met at Saratoga in 1883, P. C. Mozoomdar said, answering the question: What is Hinduism?—

"It is a deep appreciation and insight into Nature. You have heard of the natural scenery of India, the mountains, the rivers, the great forests, in the midst of which the hermits and sages lived. Amid this scenery, the Hindu gained an insight into natural forces. He penetrated into the life and soul of the universe. When he awoke in the mysterious dawn, he saw in the twilight the form of a mysterious person, and he called that person God. When the luminary of the day arose, the sun conveyed to him strange suggestions of another power, an eternal effulgence, which he called God. When he looked on the blue skies, he invested them with divinity. Thus, living in Nature, the Hindu lived in God.

"Superficial observers have accused our fathers of Nature-worship, of idolatry. When the sun was addressed as Thou, there was a Sun within the sun that was addressed. When the heaven was addressed, the prophet spoke to the Lord of the heavens. They did not worship the forces as such, but as representations of an invisible reality. Lights and shades, dawns and births and deaths, all presented to them a great fact, a soul behind all souls, Brahm."

In these words the Indian sage of to-day restated the fundamental belief of Hinduism, old and new, that "Things-in-themselves" are not the same as we represent them. This world is an illusive phantom, Mâyâ. The world is only my Representation, as Schopenhauer puts it, or the form in which things *appear* to me. What, then, is Being? Says the Vedanta:

"That which is through, above, below, complete,
Existence, wisdom, bliss, without a second,
Endless, eternal, one—know that as Brahm.
That which is neither coarse nor yet minute,

That which is neither short nor long, unborn,
Imperishable, without form, unbound
By qualities, without distinctive marks,
Without a name—know that indeed as Brahm.
Nothing exists but Brahm, when aught else
Appears to be, 'tis, like the mirage, false."

Of the three greatest forms of thought entitled to a hearing when the question of Being is discussed, this view is that of India. The next is that of the Greek philosophers, Parmenides and Plato in particular. The third form of thinking is that of Christianity. All three lament our estrangement from Being. India finds the reason in Ignorance (*avidyâ*—not-knowing); Greece accuses the senses of deceiving us. Christianity looks deeper, and sees moral depravity as the darkening element in intellect (1. Cor. ii., and Eph. iv. 18).

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That which the post-Vedic or Brahminical times called *Brahm*, the Vedanta defines as *Atman*. The etymology of Brahm (neutr.) is uncertain, but the word stands for Being in the sense of the Absolute, viz., that which is outside this phenomenal existence. It also means Force as manifested in nature, a force which, according to Sankara, "is eternal, pure, intelligent, free, omniscient, and omnipotent." Brahm is All in All; the soul is identical with it; "the whole world is Brahm;" Brahm is what really exists. *Atman* and Brahman (masc.) are one. Atman is the Self: the most abstract name for the Divine in man; it remains unchanged amid the changes of the world; it is the Breath of the World and of Man.

The Sankhya system, which is atheistic and naturalistic, calls Being *Prakriti*, or Eternal Nature; the "plastic principle" of existence, or original matter whence everything has come. It also calls Being *Purusha*, or Soul, "which is the real person of man," or the Universal Spirit, from which the soul emanates. The Chinese Lao-tzse, the head of Tao-ism, calls Being *Tao*, a word hard to define. It means Way, Reason, and the Word, though all these terms are more or less objectionable. Certain it is that Lao-tzse meant by it the Absolute; "the gate of all

mystery;" "the abyss of abysses;" the Mother of all things; the Abyss-Mother; the source of heaven and earth. In my first paper I said that the early Greeks called this Principle, or this First, *Matter;* Pythagoras, *Number.* Empedokles defined it as "the four elements and the two powers" (Repulsion and Attraction); Anaxagoras, *Nous* or Mind, a "personal" law, governing the world—changing the raw material or chaos into order. Demokrit and Epikur defined Being as *Atom*, the Ultimate of the Universe. Plato's and Aristotle's fundamental principle was the *Idea*, and that of the Neo-Platonists the ἕν. Of these I may speak later. The Christian philosophers used the terms *Deity* and *God.*

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Among the Greeks, Parmenides holds a peculiar position and calls it *Being.* This is what he teaches:*

"What are the sole two paths of research that are open to thinking?
One path is: That Being doth be, and Non-Being is not.
This is the way of Conviction, for Truth follows hard in her footsteps.
Th' other path is: That Being is not, and Non-Being must be;
This one, I tell thee in truth, is an all-incredible pathway.
For thou never canst know what is not (for none can conceive it),
Nor canst thou give it expression, for one thing are Thinking and Being.
. . . . . .

And now there remains for discussion
One path only: That Being doth be—and on *it* there are tokens,
Many and many to show that what is is birthless and deathless,
Whole and only-begotten, and moveless and ever-enduring:
Never it was or shall be; but the *All* simultaneously now is,
One continuous one; for of it what birth shalt thou search for?
How and whence it hath sprung? I shall not permit thee to tell me,
Neither to think: 'Of what is not,' for none can say or imagine
How Not-Is becomes Is; or else what need should have stirred it,
After or yet before its beginning, to issue from nothing?
Thus either wholly Being must be or wholly must not be.
. . . . . .

How can that which is now be hereafter, or how can it have been?
For if it hath been before, or shall be hereafter, it is not:
Thus generation is quenched and decay surpasseth believing.

* Comp. tr. I. Spec. Philos. vol. iv.

Nor is there aught of distinct; for the *All* is self-similar alway.
Nor is there anywhere more to debar it from being unbroken;
Nor is there anywhere less, for the *All* is sated with Being;
Wherefore the *All* is unbroken, and Being approacheth to Being."

These lines are sufficient to show the reasoning of Parmenides. The greatest conception seems to lie in these words: "*but the All simultaneously now is;*" there can be no *was* nor *shall be*, though we erroneously say in daily conversation: "it was, is, and shall be." The reason for this error lies in our natural disposition and education, which cause us to think in the forms of Space, Time, and Causality. Brahm (Being), as the Vedanta says, is not "split by Time and Space and is free from all Change." Where there is no change, there is no causality. Exemption from causality of Things-in-themselves is also the fundamental dogma of Plato's philosophy. The phenomenal world, he again and again calls "the Becoming and Perishing, but never really Being." To Being-in-itself he denies in the strongest terms all change. He restricts Space and Time together with Causality to the phenomenal world.

Biblical metaphysics is very peculiar. It conceives Being as a personality and endeavors to neutralize the limitation commonly implied in that term by maintaining, as attributes of God, (1) Eternity, viz., timelessness; (2) Omnipresence, viz., spacelessness; and (3) Immutability, viz., exemption from causality.

Eleaticism, or the Monism represented by Parmenides, is a striving from the manifoldness of all existence to a single ultimate principle. Its Monism is, however, not perfect. It could neither carry out its denial of concrete existence—the phenomenal world—nor yet logically derive this world from its presupposed original ground. With its defects, the system is a great advance upon the mythological notions of former days. Parmenides's predecessor, Xenophanes, proclaimed the unity of the Divine. Parmenides denied to this unity personality and change; he opposed it as Being, to this world as Non-Being; and that distinction so well drawn by him is a great advance upon all former thinking. It is a Vision of Being from the

stand-point of intellectual consciousness and probably the first attained by man.

This is the development of man in the direction toward Being. At first the mind is unfree—that is, it does not *see* itself both as a part of the Whole and as conditioned by it. It is unconsciously living a life which is a part of the Whole, like that of the unborn babe in the mother's womb. Its independent existence begins when it is born. From a relatively independent existence it gradually grows to a condition less dependent. Its freedom grows in the direct ratio of its advance on the intellectual and moral lines. So with humanity. The Hindu notion of Being leaves man no freedom; he is only a drop in the ocean, and he desires no other existence. It is the babe in the mother's womb. "Man" may be said to have been "born" in the death and fall of the East and the rise of the then Western barbarian, the Greek. The myth of Kronos wounding Ouranos and fearing the Titans from the Underworld is deeply significant. Kronos (Time) represents the order of Nature, and his children the formative and destructive natural forces. Out of their strife arises a new order of things, represented by Zeus. This is the intellectual advance of the Greek. Zeus is both man and god. Parmenides's Being is bound in a dualism—is only a vision of the Absolute. Morally, the Greek did not come any farther. The Oriental gods were monsters. The Egyptian gods were human beings, with animal heads—with one exception, the Sphinx, which was an animal body with a human head. Animal and human notions were mixed in these gods. Greece rose above this duplicity and made her gods beautiful human figures. She attained freedom by that colossal step forward, and yet her freedom was only human—not spiritual at the same time.

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In these papers I am not simply attempting to write a philosophical exposition of all the various notions of Being. Any one desiring that may perhaps find it in a History of Philosophy and much better stated than I could do it. Nor am I attempting anything in the line of occultism, true or false. I

have, for the present, set myself another task, and that explains the selection of my material and the point of view from which it should be studied.

Man is called to make his own world. His world is not made for him; it is a work of Art. He creates. Whatever use we make of Nature, we will not drift with her currents. With conscious power we control her, and she is willing to be controlled; that is her office. We are Free Spirits, and not naturalistic elements. Our world and our will are Self, Self-poise, Character, Spiritual Beauty—in one word, FREEDOM.

Our ideal is MAN. But what is man? Two opinions, in the main, have controlled thought in the past. The one considers man a birth from Nature. Nature has in man opened her eyes and attained self-consciousness and freedom. Man, according to this view, has no other God than the god of his own heart, and he follows no other law than that of his own nature. He is his own centre and purpose, and his "rest," or "salvation," is the evolution of a kingdom of Reason. The other view holds that man is created in the image of God, and his salvation consists in developing a kingdom of God, a kingdom of Personality, whose law is God's Will. Both opinions hold that man develops from immaturity to a full conception and realization of his ideal.

The latter view holds that his main difficulties lie in the sin which permeates his life and existence; it therefore studies the problem of development from that stand-point. The other sees his antagonistic factors in his environment and his own chaotic nature. Its view of development does not count in any sin, but reckons only with the factors of growth and the elements which oppose or hinder it. It is with this development that I am at present concerned. I call this life of man his Emancipation. My quotations, at the same time as they are Visions of Being, show the progress Man has made on the question to be or not to be.

Emancipation means liberation from all checks which arise from inherited dispositions and from the environment, from false traditions and false authorities, which keep man down and

hinder or forbid free evolution. Emancipation means liberation to Humanity or the quality of being Man, to dominion over the earth and to full and unrestricted use of all natural powers and qualities. In our day we call it liberation to the "purely human."

Emancipation as such is an absolute necessity. No man or woman can rise to man's estate without undergoing the fire of freedom. The result of Emancipation is what I above have called Freedom, Self, Self-poise, Character, and Spiritual Beauty. Our creative power is conditioned by it. No Godhood in us can be developed without it. Without Emancipation no "to be."

Emancipation is the point of view from which to value a human being and to study it. All History is Emancipation. No history where there is no Emancipation. Applying this to the subject of Being, on which I am writing, I say that the first Vision of Being is attained by mankind in Greece. Before that time the human mind was *bound* in the phenomenal; it had not emancipated itself as yet. The primitive mental condition, considered intellectually, is not self-reflective: from the innermost man there is no self-conscious response to the impressions received from without. Perceptions are not reflected by mind or by finding their intellectual equivalent. The perspective ability has not yet been developed; perceptions are not focalized, but piled on top of one another like the various elements in a Chinese landscape painting. This defect is Oriental and easily seen in the Chinese civilization.

The primitive mental condition, considered volitionally, is as defective. A perfect will is self-controlled, but the Orient is not self-controlled; it drifts like the somnambule according to the will of another. Self-poise has not been experienced. The Hindu ideal of existence is loss in the Universal. It cannot conceive the glory of "freedom in obedience." The illustrations of Being given above show this to be true. They are vague and indefinite and *extra*-human. The Hindu does not want to see himself as *apart* from Being at the same time as he is *part* of it.

When we come to the Hellenic times, the spirit of self-assertion is wide awake, particularly after the Persian wars. The Greek conquered in virtue of the new element in him: adolescence. Emancipation triumphed over "blind" obedience; so did the capacity to distinguish between "to be" and "not to be," and the conscious volition "to be" carried the victory. When I come to Christianity, I shall show how its conceptions of Being develop in clearness. By Christianity I do not mean Western theology.

In all studies of philosophical conceptions, that of Being in particular, we must keep two things in mind. We have all seen water bubble up in a spring on the hill-side. The simple minded Lao-tzse, in seeing it, reflected: it comes from *nowhere.* The spring flows on forever, he thought, a symbol of all existence, which continually flows from non-existence, the "slumbering possibility." Thus it represents one of the two modes of the life of the universe: the expansive movement, or the objectivizing tendency by which the Absolute rushes forth, so to speak, into actual existence. This movement the learned of old called *natura naturans*, the Becoming, the Everflowing, and out of it comes the whole variety of actual existence, *natura naturata.* Lao-tzse was also aware of the contractive movement, which follows upon the expansive, the subjectivizing tendency by which the *natura naturata* is "reheated" and returns to the *natura naturans*, becoming conscious of itself. This latter movement I call Emancipation.

These two modes of the life of the universe, of Being, this process of Self-movement, is in India called the Breathing of Brahm. Schelling, of the Westerns, has best of all understood the palpitations of the great heart of the world. Many of the Mystics, Jacob Boehme, and the Kabbalah are also rich in symbols on this subject. No definition of Being can be understood without keeping these "ups and downs," "ins and outs," in mind. They belong to either of them, being either expressions of expansions or contractions. For the present I have chosen to select those which represent the rising life, Emancipation.

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A decided advance upon the Greek conceptions is that attained in the Christian age, or the present historic period. The advance consists in a sharper definition. But a definition means limitation, for it means reducing Intuitions to psychological terms. In the advance, therefore, lurks a danger and the foreshadowing of final collapse.

The simplest exposition of the Christian notion of Being, I think, has been given by Bishop Martensen. He says: "The God of Revelation [this word he uses in the widest sense] is not the hidden God, the indefinite θεῖον who is the dark Ground and blind Power of Existence; nor is it the world-ordering Thought, which is not self-reflective and hence not different from its own World-Order. The Being of Revelation is Spirit. Spirit reveals itself as the Lord and as eternal Love, 'reconciling the world to Himself.' Being is Personality." By this term the Bishop does not mean the external form and existence of ours, a conception which unfortunately has become too common in our day and owes its currency to the false Theosophy now taught. Personality means the "self-centred Absolute; the eternal Being, who knows itself as Centre, as Ego in infinite Glory and as Lord over that Glory. Personality is θεός, the seeing All-Might, from whose Wisdom springs Creation." In these conceptions lie hidden no limitations. When the term personality is applied to man it means those same qualities in a relative degree. Godhood is inherent in man and Personality is its expression. Our aim in development is Personality. Personality, or as I should prefer to say, *The Personal*, is the Christian expression for Being.

Besides Martensen, I will quote some of Meister Eckart's definitions of Being. I translate from the original text:

"Everything rests only in its spring. If you throw a stone up in the air it rests not, it falls again to the ground. Why so? The ground is its resting-place; it is not at home in the air. The spring from which I come forth is the Deity. The Deity is my native country. Have I my father in the Deity? Yea, not only my father have I there, but myself too. Before I existed (before I became I), I rested in the Deity.

"The nearer a thing is to its spring, the younger it is. The farther it is

from its spring, the older it is. The nearer the soul is to God, the younger she is. In reasonableness one is always young, and the more truly one stands in reasonableness, the nearer one is to the spring.

"None is good, but One—God. What is Good? That which is most universal and communicates itself to everything else. God is the most universal of all beings. He communicates himself to all things. No thing gives itself. The sun gives its light only, but remains in itself as before. But God gives himself in all his gifts. If he did not give himself he would not be God.

"If you seek God for his sake alone, then you shall find him and the whole world besides.

"Plain people often believe that they ought to think of God as if he stood here or there. It is not so. God and I are one in Understanding. God's essence is Understanding, and God's Understanding makes me know him. Therefore is his Understanding my Understanding.

"God loves Himself, his Nature, his Being, his Godhead. With the same love as God loves himself, he loves all the creature—not *as* the creature, but as the creature like God.

"It is an undoubted truth that it is necessary for God to seek us; yea, his Godhead depends upon it. God can no more be without us, than we without him.

"Just in proportion as a man denies himself by God's help and becomes united with God, he is more God than man.

"God is ever and always active in the now of eternity. His activity is the bringing forth of his Son. Him he is bringing forth always; yea, I will say more: he brings forth me as his Son; yea, he brings forth me as his being and essence. Then I flow forth in the Holy Spirit; then there is one Life, one Being, and one Work."

Next we will further consider Eckart's most profound philosophy of Being.

POPULAR FALLACIES CONCERNING MIND CURE.

BY JOSEPH L. HASBROUCKE.

ALL truth makes its way slowly. Discoverers, inventors, and annunciators of great ideas have learned that time is an important element in the progress of new thought; and a period of doubt and uncertainty, even of contempt and reproach, is at first naturally looked for by those who would propose some thought or enterprise contrary to the usual trend of belief or experience. Misapprehension and fallacies are to be expected, and must precede full elucidation of truth or reason for action.

The new science of healing by metaphysical methods, including, as it does, the fact that all diseases are mental in ultimate origin, has not escaped the general reproach of public opinion; it only asks, however, for the trustworthy and satisfactory test of time in which to prove its right to exist and its genuine power to relieve suffering. Meanwhile certain amusing and ridiculous fallacies have arisen, which no lover of truth, whether he be an adherent of or disbeliever in the metaphysical theory, can desire to see promulgated or believed.

One of the most absurd of these fallacies is frequently heard from the lips of men whose common sense and customary methods of reasoning should lead them to more correct conclusions. "Show me a metaphysician who can successfully join a broken bone by mental treatment," said one man of scientific attainments, "and I will believe in this system of healing without medicine." This surgical test is brought forward again and again as if it were surely unanswerable. Were this test answered by one who should some day, by mental treatment alone, cause the fibres of a broken arm immediately to knit together, doubtless the proposer of the test would still be a pronounced sceptic, as he desires to be. The difficulty of this test lies in

the ignorance of the man who proposes it. He is utterly ignorant of both the nature and scope of the mental cure.

In the first place, the metaphysician proposes to heal disease, not to mend furniture. He does not claim, any more than does the regular physician, the power to reunite a dissevered limb, or to restore the victim of the guillotine, nor yet to cause the renewal of a disjointed part by other than mechanical means. The fracture of an arm is a mechanical injury, not a disease. The surgeon stands in his own field as a skilled mechanic, mainly apart from the legitimate field of the medical practitioner. In a certain sense, the surgeon's art, especially in the matter of broken bones, resembles the art of the medical man no more closely than does that of the repairer of china resemble the art of the potter. As is frequently the case with fallacies, this belief results from a comparison between objects not of the same class, and hence is not legitimate.

In the case of a broken bone, nature is an important factor in the cure, and aids the surgeon to the extent of performing the entire healing act; but in most cases a skilled hand to bring together and bind the injured parts must precede the restoring work of nature. The true metaphysician lays no claim to supernatural power. Like the regular physician, he works by means—with the simple difference that his remedies are mental, and therefore, he claims, natural, while those of the medical man are material, and, considering the source of disease to be mental, unnatural.

No sane man would expect his physician, whether of the allopathic, homœopathic, or eclectic school, or however numerous the diplomas and certificates granted him by home or foreign universities, to reduce a fracture without the use of mechanical means. The physician obviously does not undertake to display miraculous powers: neither does the metaphysician. It is in the power of the latter, however, so to calm and relieve the mind of the victim of accident that fever and general disturbance of the system shall not follow the natural process of union of bony fibre; and a case has recently come to my notice in which further aid than this was given.

The husband of a believer in metaphysical healing had broken his leg, and an hour was appointed for the surgeon to set the bone. Important reasons existed for omitting anæsthetics, and in view of the peculiarly trying nature of the injury it seemed evident that the patient must suffer great pain during the operation. Without his knowledge, the wife called together a half-dozen friends whose belief in the power of mental remedies was as strong as her own, and a half-hour before the time appointed for the surgeon's visit each one of these ladies gave a mental treatment to secure quietness and freedom from pain. So thorough were these treatments that when the surgeon arrived he found his patient sleeping quietly, and was induced to begin the operation at once. Incredible as it may seem, the operator was able to complete the setting without once awakening the man, and when the latter was fully aroused he was both surprised and gratified to find that the dreaded operation had been successfully accomplished. His recovery was rapid and satisfactory. A literary woman, whose name is a household word high in the esteem of the large circle for which she writes, is my authority for this statement.

To one who understands the metaphysician's view of the nature of disease, the surgical fallacy, in common with other fallacies, becomes impossible. Disease has always a mental origin, and it is with mind, not with bones, blood, or matter of any sort, that the metaphysician deals. True, the body reflects the disturbance of the mind, but it is in the disturbance, not in its reflection, that the metaphysical healer is interested.

A common idea concerning the mind cure is that which confounds its nature, if not its methods, with that of mesmerism, hypnotism, and the faith cure, or supposed miracle-working. To the metaphysician no fallacy is more absurd than this ; and, like the first named, it is based wholly upon ignorance and is readily dispelled by enlightenment. The faith cure, as its name implies, depends purely upon a strong act of faith on the part of the patient in some external power supposed to be especially exerted for his benefit. It is wholly religious, cannot be enjoyed by an unbeliever, is usually accomplished at once, and fails in

numberless instances. It presupposes the definite existence of an evil spirit—the devil—whose temptations are said to cause a return of unfavorable symptoms ; and the cure is supposed to be in a measure dependent upon the adherence of the patient to his faith in the power of Christ.

On the other hand, the mental cure may be performed on a man who believes it to be the veriest humbug, only providing that he be not unwilling to be cured by this or any honorable means. True, a more speedy healing may sometimes result in the case of one who possesses confidence, and so assists negatively in the mental operation by placing no obstructions in the way; but, as stated, the patient's faith is not a necessity in the curative operation. Indeed, wonderful cures have frequently been effected with patients at a distance, who were unconscious of the source of their relief, as well as upon many who declared utter faithlessness.

Again, the mental healer—while acknowledging, as does every right-minded physician, the supreme Power, the Creator of all agencies, whether spiritual or material, and the dependence of the entire human family on His beneficence—does not regard the act of healing as either miraculous or supernatural, but rather as the result of a legitimate use of purely natural remedies : remedies not less but more natural because spiritual, and so wholly real. Man, a spirit, in image and likeness formed after his Maker, may be healed of physical disorders through spiritual remedies, since his only enduring part, his real nature—his *substance*—is spiritual. Moreover, the metaphysician admits the existence of no spirit but *good* spirit, and recognizes that the perfect Spirit created all things and pronounced them good. From his very nature he could not create and fashion a spirit of evil ; and since all things were created by Him, there is no room left for a Satan or devil. That idea is an entirely gratuitous contribution from fear and ignorance.

That Christian science was deduced from metaphysical healing by means known to few, is perhaps the only statement which can soberly be made about its origin at present. Facts concerning its derivation are in competent hands—hands of

those closely related to the thoughtful mind whose study has brought this great boon to suffering mankind—and at the proper time the world will know of them. At present it may be said that Christian science is too emotional, too sentimental; it is far less thorough in its treatment than the pure metaphysical method, and of narrower scope. Its treatments are almost entirely of the sort known among metaphysicians as "general treatment," that is, treatment applied in practically the same way to all persons, regardless of the special causes of the peculiar case in hand. For this reason, in many specific and difficult cases, it produces no satisfactory result.

The metaphysical school, founding its principles on the One and Eternal Spirit, does not strive to embrace creeds or credal formulæ—none of which are to be found in the nature of pure spirit—but holds to its own field with the general acknowledgment of the Universal Spirit which all advanced thinkers recognize. It is not at enmity with the pure doctrine of Christianity, and draws much of its teachings from the Bible; but it does not intend to found a church or religious community, and to this extent seems wholly unlike the rigid school of Christian science. Moreover, its tenets, founded on facts of universal spiritual existence, demonstrated on this plane partly through psychology, require much closer study than those of the Christian scientist, who seems to require no reasons, but accepts nearly everything on simple faith. Its best advocates do not offer to fit out full-fledged practitioners in a half-dozen lessons, thus degrading an important science, to the comprehension of which one should bring an alert, studious mind, capable of grasping and assimilating the highest truths of the universe.

Mesmerism and hypnotism have this in common: each depends on the individual agent for its power, and aims for the conquest, even the complete subjugation, of another will. These also fetter the senses and destroy volition until such time as the mesmerist pleases to restore it. The metaphysical healer, on the other hand, has no personal contact with his patient, and is commonly unseen by him during treatment, as the two frequently sit facing in opposite directions; hence, no fas-

cination or enchaining of will or sense is permitted. The patient under treatment may read, sew, study, paint, or indulge in any other diversion, the sole restriction being that laid upon the thoughts, which should, if possible, be of a cheerful character, and not directed toward one's self, especially not toward one's troubles or pains. Frequently a pleasant sense of relief comes during the treatment, a desire for rest, and an obliteration of pain; but no influence of a governing nature ever results from it. After the treatment, the patient is even more free than before, and he knows nothing whatever of any controlling influence. No mental action touching his personal volition has been exercised; therefore his will is of necessity untrammelled.

This brings us to the consideration of another fallacy concerning the mind cure. There are still abroad in the land some unreasoning people who believe that a mental cure is simply the result of the patient's own imagination, through such exercise of will-power as momentarily to control his symptoms—never very serious or important.

Numberless invalids receive little sympathy in their sufferings, because, surrounded by people of stronger wills than their own, they are supposed to live in an atmosphere of weak subserviency to any distracting physical sensation which may overtake them. The case of such an invalid is doubly pitiable. Closely allied to this fallacy—so intimately, indeed, that the two may well be considered together—is that other which every metaphysician has heard *ad nauseam:* "The mind cure may do very well for nervous diseases—diseases of the imagination; but it is powerless when a *real* organic disease attacks one." Experience shows that the class of people who promulgate the latter theory are generally of such stubborn mental stock, so thoroughly convinced that they have solved the entire problem of the healing of disease, that argument is wasted upon them.

It is not easy for a strong, robust, phlegmatic, alert man, engaged in some occupation which taxes chiefly his physique, who has never known the miseries of what is called nervous prostration, to realize that his neighbor—of delicate constitution, or, if not delicate, sensitive to responsibilities, ardent, and

conscientious—may come to suffer keenly and be a genuine invalid of the most hopeless sort, while apparently well and bearing no trace of physical pallor, emaciation, or pain. Untold misery often results from this failure to appreciate and sympathize with the victim of nervous disorder. His case is more difficult, more painful, more exhausting, even if it does not at the time threaten fatal results, than that of the man acutely ill with some elaborately described disease of *materia medica.* Proof of the persistency of his case is found in the fact that no class of sufferers find relief with such difficulty, even under the skilled management of the most noted medical practitioners; and nowhere do these experts fail more ignominiously to bring the relief for which they are employed than in the entire class of diseases common to the ganglionic nervous system.

Proof of the genuine efficacy of mental healing is found in the fact that the most confirmed cases of nervous disorder, bearing the authority of the most eminent medical diagnosticians, are not only cured by its gracious ministries, but a special and unusual renewal of vigor, a rehabilitation of the life-force such as is possible by no other means, is the gift of the metaphysical healer to his rejuvenated patient; or, better, the gift of the Spirit itself to the restored man.

The reasoner who asserts that mental healing is possible only in those diseases which, according to his way of thinking, are the result of a disordered imagination, may easily find opposing testimony, if he desires, in hundreds of acute cases, both nervous and organic, which have been treated with signal success by practising metaphysicians. Cases almost without number might be cited, all within the experience and observation of the writer. Several consumptives whose cases were declared beyond the reach of material remedies; spinal disease holding a fair young girl fast to her couch and holding out no promise of release from this dreadful captivity; eczema in its most aggravated forms; inflammatory and ulcerative conditions; fevers, and scores of other equally violent and acute disorders, in most instances declared incurable by the (so-called) regu-

lar school of physicians, have yielded to the influence of mental healing without difficulty, and have been permanently restored to perfect health. If these were only imaginarily sick, why was not that obvious fact discovered before pronouncing the case hopeless? If curable by material means, why condemned by the savants of science? If incurable by ordinary means, yet real in their nature, then unquestionably a beneficial work has been accomplished. Assuredly, such a work, whatever its nature or source, is of benefit to suffering humanity. Cases have been so numerous that scarcely any one desirous of knowing the facts need doubt for lack of reliable evidence. The opinion of him who does not wish to know bears no weight with an intelligent public.

Another fallacy regards the estimate of time necessary for a cure by mental means. Poor humanity has so long suffered many things of many physicians, and spent all its living without substantial betterment of its diseased condition, that one does not marvel at the usual first question of the patient: "How long will it take to cure me?" He does not stop to consider that, in all his long list of medical advisers, not one who has foretold a cure within certain limits of time has been able to keep his promise; but for some strange reason he expects the promised aid of the metaphysician to be given speedily and within a definite space of time. The fact that no material remedies are administered, and that the patient is not treated to admonitions concerning draughts or diet, raiment or occupation, but is simply warned against indulgence in morbid, selfish, bitter, apprehensive thoughts, and especially against thoughts about disease, seems, in some way, by very generosity of the conditions, to induce the patient to expect even more; and he is sometimes impatient because the healer does not promise his immediate and radical cure. He fails to understand that since, according to the metaphysician's ideas, his disease is purely mental in its origin, there may exist a complication of causes reaching back for many years, several of which may have to be removed before a complete cure can be effected. And while it may be true, as well, that the cause is simple and

easily removed, yet not until he is fully aware of the causes can the metaphysician decide how much work is to be done.

Many who are sceptical concerning the efficiency of mental treatment for the cure of disease, falsely suppose that the metaphysician works blindly and without means; that because no material aids are used nothing is done; that having divined the name of the patient's disorder he aimlessly gives advice with the assurance that no trouble exists; and that the only results come from confidence in such assurance. But far more intimately than any medical man must the metaphysician understand his patient. He cares very little by what name the disorder has been called. Symptoms—which he, in common with the medical practitioner, knows to be most deceptive and often the blindest possible guides—furnish him little in the way of data. But either the general or special mental habit of the man, his fears and hopes, his beliefs and theories, his ideas, his susceptibility to his mental environment, the grand crisis of his life, the periods of anxiety or depression or remorse or foreboding through which he has passed, his anticipations for the future, and in general the whole trend of his mental and spiritual nature—these are gathered by degrees, and give this skilful healer of men his ground of treatment. Can any intelligent being say that these mental states have no bearing or influence upon the patient's health? Does any sane person suppose that a drug can remedy these or similar conditions? The metaphysician prescribes no remedies save prohibitions against anxiety and morbid or despondent thoughts; but his mind is most active in estimating the causes which have led to certain conditions, and in making direct applications of theory to practice through his own thought-action, thus producing and applying mental remedies of the most natural sort. When his mental diagnosis of the case has been made, no practitioner of the material school bends himself with greater energy to the task in hand than does the metaphysical healer of disease.

Because of his profound knowledge of the intricate workings of those finer activities of man's mental nature, he understands

as no other can, the importance of establishing in the most thorough manner, and without delay, just the right corrective influences; and that part of the curative work which the physician waits, in the blindest kind of *faith*, for a medicine to accomplish, he bends all the energies of his intelligent understanding to accomplish by direct mental process—a thoroughly efficient "mental medicine" possessing only good and beneficent powers.

Could one but stand aside and view with impartial eye the mental processes of his own nature for a single day, even for an hour, the helpfulness of his observations could scarcely be exaggerated. One man believes that he lives in his business, but it is the *thought* which his business involves in which he is immersed. Another considers his affections as his real atmosphere, but quite likely it is the thought or ideal affection which absorbs his attention. Another supposes that the affairs and affections of his children control his life; but he also is living in his own thoughts for and about his children. Still another forms the conclusion that he lives in necessary subjection to surrounding influences and to the material conditions of his environment; but he also is only acting out his own thoughts and mental conclusions about those conditions: since another, who thinks differently, realizes entirely different results from the same surroundings. The spectator's test would in a very short time convince either of these deluded ones that he has been self-deceived.

Consider for a moment what is this man whose atmosphere we would know. Is he flesh and blood? If he were the grave could contain him. Is he a certain collection of bones and arteries, of limbs and members? In that light he is generally considered; though scarcely a man living, certainly no man of intelligence, would ultimately confess that his real self is inert material. When the Creator said, "Let us make man in our own image, after our likeness," no sane man believes that a reference to a physical body was intended.* The spirit of man was fashioned after the likeness of the Spirit of God—

* See Genesis i. 26, and ii. 4, 5.

of the same elements, and the same general spiritual structure, although, in kind, lacking the perfection of the Creator. The man whom God made had a glorious heritage. He was at the most only "a little lower than the angels, crowned with glory and honor," free from taint of any sort, high and holy in his aspirations, neither earthly nor sensual, finding his satisfaction in the realms of spirit, not anxious for physical things, serene, pure, unselfish, the child of God the Spirit.

To most men the study of ancestry is fascinating; few realize what inspiration may come from the contemplation of man, the real being, in his remotest origin. What do we mean when we speak of the individual? We say this man whom we call by a certain name has performed a noble deed—he has rescued a life from drowning; he has circumvented a conspiracy against the nation's honor. But was it the body of the man which performed the act of heroism? You may affirm that the hands or the feet went on the errand which averted danger, but the fact remains that the act of heroism was the spirit's thought — wrought out, it is true, by the body. Could the body itself have so wrought? The conception in spirit — strong, pure, inspiring—was bent on self-sacrifice and salvation for that other. The real *ego*, the eternal spirit which no time can quench, nor eternity destroy, was the real agent in the heroic act, and but for its bidding the act would not have been performed. But for the real and abiding existence of that intelligent *ego*, heroic thought for another would never have taken form.

The life saved from drowning, the government's honor protected—to what could such glorious deeds be attributed save to the spiritual part, the real being?

If you would discern which is the real man, contrast body and spirit. The body taken by itself is a most interesting physical study—its provision for emergencies and adaptation of parts most remarkable. But the bite of an insect, a quick stroke of lightning, a drop of poisonous liquid, an arrow point, a bullet, or a steel blade, may quickly close its connection with spirit and leave it a lifeless, unthinking, insensate mass. Flame may

devour it and leave it a handful of ashes; water may engulf and never afterward reveal it to the eye of day. To-day it is honored, respected, cared for; to-morrow we are glad to condemn it to the merciful silence of earth and darkness. The hand is not you nor any part of your real self. It is a valued servant, but in a second's time it may cease from its lifelong obedience; yet the real self will live on, here or elsewhere, with no diminution of force, no loss of activity, no crippling of power. Dismember the body and still the *man* remains, to think, plan, remember, worship, exult, and develop, here or elsewhere, just as before, or even more perceptibly.

Nearly all men realize, even though they do not confess, the existence of a real self and the dignity attached to its being. They often fail to comprehend the glorious truths concerning this existence. Where was the flame born which can extinguish this spirit? Where was the lightning bolt forged which can still its life? What man or company of men, what conditions of life, what calamity, disaster, misfortune, shock, or violence of any sort can ever touch for injury that vital spark? Years of time may go on and lose themselves in æons of eternity, but the spirit of man, like the Spirit of God, will know no age, no blight, no decay, no diminution of power. Even more than to-day, in the life on earth will the real man exult and joyously live in realization of his true existence, for he will then understand the meaning of the true life:

> "My own dim life should teach me this,
> That life shall live for evermore;
> Else earth is darkness at the core,
> And dust and ashes all that is."

In the contemplation of such thoughts as these, the metaphysical healer becomes permeated with the truth of man's real existence. To him, the word of the lip reveals the life of the soul—the real entity. The body takes its true place, subordinate, obedient, dependent, but not pre-eminent. The metaphysician never denies the presence of an asserted pain which to the suffering body at least seems a reality, but he

holds a different view of its nature, and realizes, as the patient cannot realize unless he has developed the understanding, that the actual or true self is not even touched by the physical pain, and to him—the healer—pain of body is but an illusion. Life itself, the spirit of man, he argues, cannot be touched by the draught of air, the passing epidemic, the feverish contagion. The Spirit of the Creator is never touched by the physical: the spirit of man, made in its image, is equally impervious to the hand of what we call disease. The real man, the undying part which cannot know physical deterioration, can never be subordinated by the physical—that which is of itself the insensate. The patient says, "I am sick," and the healer mentally denies and ignores the statement, for he knows that which the man fails to realize, viz., that the *ego* can never say, "I am sick."

Where, then, since the spirit cannot recognize disease or decay, and the physical is but the servant, does the metaphysician seek for the cause of the disturbance which has come into the man's life, and which he calls disease—or lack of ease. The definition furnishes a clew to the mystery. There is a real lack of ease between body and mind. The spirit acting on the mental plane has been disturbed by some real or fancied imagination or thought of evil. An hour of terror when crackling flames threatened the dissolution of the physical part, and the burning house suggested destruction of the physical man as it so evidently wrought destruction on the material fabric of the dwelling; or, a long-continued condition of anxiety when financial disaster seemed impending, and the loss of some of the good things of physical life falsely suggested actual loss to the spiritual; or, an accident on the railroad, when physical death and loss were uppermost in the minds of all about him—these and a hundred other causes may have combined to produce the lack of ease between mind and body which, at first producing general uneasiness, or, as we often term it, nervousness, held its sway over the mind until the body, the sensitive servant, reflected the lack of ease, and in some portion of its structure began to express signs of the general unrest.

But, perhaps, the man's own spirit, the real man, apparently suffered no disturbance. He was cool, calm, untroubled in the midst of physical wreck and disaster. He held his own soul above the region of the material and regarded the scene in its loftier spiritual aspect, as a presage of change to the bodily part, perhaps, but as utterly without danger to the vital spark. In that case the man would doubtless come out of the catastrophe unharmed; or the conditions being such as to appall all hearts, he might suffer in mind from lack of ease communicated by the subtle operation of telepathy from mind to mind; but in this case the physical reflection would be far less strong and much more readily overcome than if the disturbance were due to his own lack of self-possession.

The man, as viewed by the metaphysician, is spirit, the creature, the effect of which God is the cause, the thought of God himself. His dignity and immortality cannot be questioned for a moment. Through all time, all eternity, this Thought, which God himself called into existence, *must* endure by virtue of its essence and its Creator's power. Its dignity and power are God-given; its scope of action, its development and progress, unlimited; its present grand; its future glorious beyond the power of expression. Its real essence must forever remain superior to any permanent effect of physical conditions. How, then, does the metaphysician seek to restore the proper balance between mind and body when the latter expresses pain and unrest?

No surer proof of the metaphysician's theory concerning the healing of disease can be asked for than is revealed by certain courses of treatment which he invariably adopts. By the process of telepathy, which will, no doubt, become as reasonable to men of intelligence in the years just ahead of us as telegraphy has already become, the healer impresses upon the man's mind the importance of certain well-known truths. He assures him that he is spirit, not body alone; mind, not matter. He proves to him conclusively that spirit is the only permanent reality in existence; that all else but spirit can and will cease to endure; that the only abiding and consequently only real substance on

earth or in the universe is spirit, and that no conception to the contrary can for a moment satisfy the mind of a reasonable being; that naught but spirit in the earth or universe can be called intelligent, since the mere physical cannot of itself apprehend any idea whatsoever. All ideas, concepts, aspirations, imaginations, longings, hopes, fears, calculations, and inventions, are of necessity addressed to or originated by the spirit itself. Body has no part whatever in cognizance of the spiritual. The material may be acted upon; it can never by any possibility either *act* or *know*. The dull, irresponsive matter of which my writing-table is constructed has the same measure of intelligence as the inanimate body—no less, no more.

Spirit only, still reasons the metaphysical healer, possesses the power of sensation. We say the body feels, but how much sensation is left to it when separated from the spirit—when mind ceases to act in its fibres? The lifeless form responds to no insults heaped upon its members. The body of brave Hector chained to the lightning chariot of Achilles has no word of retaliation, no reply to the injuries received, no defiance to hurl back upon his mortal enemy. The head of Sir Thomas More reposes as peacefully on London Bridge as in the casket of the loving daughter, and responds not to public reproach or filial tenderness. Sensation departs from the body when the spirit leaves its mortal residence.

But numerous instances, in the experience of each of us, still further prove that sensation depends upon spirit. When the soul was bowed in agony over an approaching bereavement, how many trivial sensations, which would have been recognized and responded to by conscious mind, pass unrecognized? Later, when the cause for anxiety is past, a scar on the flesh or traces of blood prove that sensation was absent when the attention of the spirit was directed away from the material part.

By means of these and kindred ideas, the metaphysical healer endeavors to impress the perturbed mind; and so real and vital are these truths that spirit invariably, though not always immediately, responds to them. Life and true manly vigor gravitate naturally in their best state toward these truths.

The spiritual origin and existence of man are proved by such response. A similar effect on the spirit may be produced by any one. Repeat to yourself words expressive of peace, of serenity, of confidence in the All-wise Spirit, of freedom from physical cares, and accompany such repetitions by definite conceptions of the ideas so suggested, and there will gradually shut over the troubled spirit a sense of restfulness, calm, and exaltation. This state depends not on the physical, not on the druggist's prescription, but on the spiritual. An unrepentant, sullen criminal cannot possibly know the delights of exuberant health. His bodily functions may perform their office, but the upspringing of buoyant health depends upon the clear shining of the spirit within; and all spiritually minded persons experience moments of untold ecstacy when consciousness of material things, for a time, vanishes, and the real man—spirit—exults in the pure cognizance of its birthright, powers, and destiny.

It is asserted that the metaphysician foolishly denies the existence of the body, and that the expression, "Spirit is all," conveys a false idea. The expressions, "All is spirit," "All is eternal good," undoubtedly express the ultimate conviction of the metaphysician. The chemist proves the body to be unreal, by various physical tests which show it to be quite different in construction from the report made through the direct evidence of the senses. Spirit endures without loss or change. Only one of these two opposite elements, body and spirit, can be the real man. Body proves subject to decay and dissolution, while spirit is changeless, eternal. "All," in the metaphysician's dictionary, means simply all that is real, enduring, indestructible; and since the spiritual is the only existence to which these adjectives may apply, spirit, in this sense, is all, or all is really spirit. By the same analogy, all is one eternal good, since all reality is real life—necessarily right, therefore good. Though physical powers wane, age does not touch this real man. His spirit knows nothing of age. The Spirit of the Eternal itself knows no greater degree of youth and vigor and freedom, for the spirit of the man, as he ever remembers, was fashioned like the Spirit of God. Outward circumstances

may add to his comforts, or may decrease them ; but through it all his spirit ever sings the grand song of immortality. The holiest aim of his life is to open the eyes of his fellow-men to a consciousness of their glorious heritage as children of the Infinite Spirit.

He has no time to spend in finely spun theological arguments ; the tenets of the various church denominations, when based upon separated opinions, scarcely interest him. He is bent on loftier themes. His neighbors and friends come to be regarded by him in the true light—the light of the spirit. They are to him not body and person alone, but, like himself and like their Creator, pure spirit. He regards their falls from the highest paths as the mistakes natural to spirits clothed in flesh, and looks forward to a time of complete purification. The natural tendency of his thought and act is necessarily toward unselfishness, because he knows that in spiritual essence all are one, and that the good of one is the good of all : the selfishness, folly, or wrong-doing of one works harm to all. His own spirit, daily increasing in its realization of its origin and destiny, strengthens and is constantly purified by the influence of the thought-life in which it exists, creating a mental atmosphere whose influence is recognized, if not expressed, even by casual associates. Mental activity of this sort is elevating in all its tendencies. I am convinced, therefore, that the healing philosophy, based and practised upon these grounds, carries the greatest possible boon to suffering humanity.

THE IDEAL OF UNIVERSITIES.

BY ADOLF BRODBECK, PH.D.

(*Third Article.*)

[Translated from the German by the author.]

THEOLOGY is now taught at most of the higher universities of Europe; also at many specialized schools in North America. As a general rule, certain restricted lines of theological instruction predominate in each institution. If we exclude the religious schools of the East Indians and Mohammedans, there remain, besides those devoted to the study of Hebrew theology, only the various schools of Christianity. As the latter is the dominant religion of civilized nations, the Christian theology has always played an important rôle in the scientific life of universities.

We shall now attempt briefly to delineate the main endeavors which, in the theological faculties of the present age, serve as survivals and witnesses for the past development of the Christian religion and the Christian Church. Corresponding with the purposes of philosophy and jurisprudence, which often border closely upon those of theology, in former times actually intermingling with them, we can distinguish four chief currents in the theology of the present era: (1) the Roman Catholic; (2) the Protestant; (3) that objective-historic theology which simply states the origin and development of the Christian doctrine; and (4) the inception of a theology based upon recognized facts of science, of human nature, and of history.

The Catholic theology, as now taught in Romanic countries and to some extent in the Germanic, is, on the whole, identical with that of the scholastic theology of the Middle Ages. This is especially true of Thomism — the philosophy of Thomas

Aquinas, who in the thirteenth century brought scholasticism to its zenith. Scholastic theology is essentially the same as scholastic philosophy—an amalgamation of Grecian thought with the doctrines of the Roman Catholic Church. As above stated with regard to Catholic philosophy, the Grecian philosophic element is related to that of the Catholic Church like the shell to the kernel: philosophy is the shell, and the Christian doctrine is the kernel. Strictly speaking, therefore, one cannot admit a difference between the philosophy and the theology of Catholicism. The two are identical. Yet if we are asked to point to a distinction between the two, we can only say that the former is the external and the latter the internal part of the system. Indeed, this distinction is generally recognized by science.

There are many things in this branch which aim at the cultivation of the scholastic shell (logic), which essentially is a spinning out of the Aristotelian syllogistic method; while other things are directed chiefly toward the improvement of the true scholastic kernel (dogmatism), which is but an elaboration of the Catholic doctrines instituted at councils and elsewhere. If, therefore, we refer to the Catholic theology as differing from the Catholic philosophy, we mean, in short, the mediæval dogmatics.

The Roman Catholic theology, understood in this sense, is taught by its professors chiefly to Catholic students—rarely to those of other faiths—at distinctively Catholic universities, and at some institutions of mixed beliefs. By Protestant professors it is taught, not as a system of dogmatics, but rather as a part of the general history of dogmas. Catholic theology may be regarded as a science which, in the main, is already completely developed, although the practice of instituting dogmas still continues in the Roman Catholic Church. It contains the substance of that which, from the Middle Ages and even earlier, was regarded as the basic doctrine of the Church, and still continues as such. The teachings of the modern Church, however, do not coincide exactly with all that was taught by the scholastic theologians in former periods; but, from time to time,

care was taken that the theoretical studies did not depart too far from the practical doctrine. This was done especially at the great theological councils, at which the representatives of the mediæval faculties frequently played a predominant rôle.

The authority of the theological university of Paris, which since its commencement has been of surpassing weight, often came very near in rank to that of the Roman chair. Almost throughout the Middle Ages the French capital was the international source of life for Catholic theology; likewise for all the universities of Europe. Yet the Catholic theology is not a science in the modern meaning of the word, but rather a tradition of doctrines which are still operative as a theoretical and practical power within the Roman Catholic Church.

The true scientific task of the Catholic theology is (1) to lay bare the roots out of which its doctrines have grown in the course of centuries, for which it is necessary to go back to the East,* especially to the ancient Hebrew religion; (2) to trace the growth of these doctrines and to determine the active factors in the process, to reveal it as a part of the development of the Church and of culture itself, especially of the Middle Ages; (3) to describe the action of this theology upon contemporary and subsequent periods; (4) to determine its relationship to the later doctrines and contemplations of the world in an historic, genetic, and philosophic manner; (5) to measure everything by the standard of the true Christianity of the time of its Founder and his disciples—that is, compare it with the primitive doctrines, also with those of other religions; and (6) to ascertain what portions of it harmonize with the recognized facts of science, and what material it may contain as the foundation or fertile germ of future knowledge.

The Protestant theology is at present taught at the universities of the Germanic countries, also in those of England and America; but now, as ever, it has its main seat in Germany. Indeed, it is taught side by side with the Catholic theology, as at Tübingen; and in some centres—notably in the northern

* For details the reader is referred to "Zoroaster," by Adolf Brodbeck, published by W. Friedrich, Leipzig, 1893.

part of Germany, as at Leipzig and Berlin—it occupies the entire theological faculty, to the exclusion of all other beliefs.

The Protestant theology has grown out of the Roman Catholic, and aims to serve the scientific requirements of the Protestant church. On account of the relatively greater liberty of scientific opinion allowed the Protestant theology by virtue of its principles, its character is not so uniform, and is therefore more difficult to define than that of the Catholic theology. Yet, on the whole, the nature of the former, as at present taught and practised, may be described as identical with Catholicism, save only that the Protestant theology attaches less importance to the mediæval development of the Christian religion. On the other hand, Protestantism endeavors to prove that the doctrines of Christ come to us from the Bible and from the earlier times of Christianity much purer than from its later developments. In short, the Protestant theology protests only against the aim and methods, in doctrine and in life, adopted and pursued by the Christian theologians in the Middle Ages.

The real task of Protestantism, then, is threefold: (1) to reproduce, as objectively as possible, the pure doctrine of Christ in its original form, by means of the historic and philologic sciences; (2) to show the development of this form by the apostles and those of subsequent times, and to observe whether, from the beginning, there were elements in the Christian religion which, through the law of necessity, caused mediæval Christianity to express itself in ascetic and fantastic phases; and (3) in an historic and philosophic manner to show the connections of these different epochs in both doctrine and life, and to do this without dogmatic or philosophic prejudice.

Its further duty is impartially to compare its own results with those of the Catholic theology, and to present them in the clear light of modern criticism, without artificially pointed antitheses, but in a spirit of genuine love for truth.* It is

* The so-called apologetics—the alleged science which assumes to defend the Christian dogmas—is no science at all; for it never can be the duty of science to defend a scientific object. Science investigates, and then states the result: defence is the business of practical life. Moreover, the theologic polemics—the task of

under a moral obligation to examine the results of every impartial investigation and to compare them with other systematically investigated religions,* especially that of the ancient Hebrews. The Protestant theology must also point out that which is common to all religious beliefs and judge everything by the scientifically recognized principle of religion, which for the present I will not regard as generally settled, whether one or several of the existing religions have realized the nature of pure religion, or whether the essence remains yet to be discovered. My own conviction, however, is that the essence of true religion is idealism; that is, the striving for perfection, for the ideal in everything. The aim of modern religion is to do away with the painful discord between modern civilization and old dogmatic beliefs.

Besides the study of the Catholic and Protestant theologies, there is a further current in modern religious endeavors which may be called the objective historic aim. This, for the time being, renounces the immediate practical employment or systematic outfitting of its material, and devotes itself to the scientific task of using the means of historic inquiry (especially of the pure philological methods applied to the Bible) to reproduce the entire Christian religion in its various epochs, especially in its earlier periods, and thus to present a true picture of the historic facts relating to the Christian doctrine and life. This aim, facilitated by the revival of the classical languages at the time of the Reformation, has become very potent, especially in this century. It has had its principal representatives in Protestant Germany since its inception.

For the completion of this aim there has in recent times been added especially the study of the ancient Oriental religious documents and languages, as also the historic study of all past forms, norms, and views of religion; so that the whole presents itself as a pure and natural object, and not as an arbitra-

which is not the defence but the attack—is directly contrary to the nature of true science.

* Most striking is the similarity of the Christian religion with Buddhism. The former appears to be the latter clothed in Judaic garments. Compare "Buddha," by Adolf Brodbeck, published by Schabelitz, Zurich, 1893.

rily constructed picture of the phenomenology of the religious life of mankind.

But the further problem, the solution of which makes the historic inquiry scientifically valuable, is to compare these things one with another, to indicate those which have anything in common, to measure everything by the standard of pure religion, and, finally, to determine that which agrees with other scientifically ascertained facts, thereby proving itself fertile in resources for future use.

The latest theological endeavor of the present day points to the birth of a more independent and productive science of religion—in the broader meaning of the word. This science will be based on definite facts of human nature and of the history of mankind. The beginning of this pursuit seems to revert to the rationalistic philosopher, Kant, and to the efforts connected with the French revolution of 1789, which in their underlying idea are entirely humanistic. But the main strength of this aim is developed from the direct and exact study of *man*, with his idealistic acquirements and productions, and the connection of these facts with the results of science. The projectors of this intellectual scheme, which in a certain sense creates the science of religion *de novo*, and which may be placed in the same category with the aim of former founders of religions, are men who have been educated chiefly in philosophy and the physical sciences. On the whole, this aim and this contemplation of the world, which in details differ very much, are to be found among all civilized nations. Here also Germany occupies a prominent position.*

The true scientific task of this latest science of religion, or study of humanity, is to disclose the roots of its own origin, especially regarding the fundamental ideas concerning the ultimate principle of the world; the elemental connection of man with "being," and the essential nature of the mind of man; and to examine these roots with a view to their scientific value. It has also to ascertain to what extent the origin and growth of

* See "Idealism, the New Religion," by Adolf Brodbeck, in which also the principles of a new science of religion are laid down.

these fundamental ideas were affected by certain factors of culture, particularly those of a political nature, and how many of the ideas themselves arose from the status of contemporary knowledge of nature and of history. In addition, it must investigate its historic relationship to all other movements which labor for the same object, showing its points of agreement with them; and thus by constant though unrewarded labor discover the ideal law of mankind.

The real problem of religion concerns not only the difficulties of one established religious community or another, but the whole human race. It is therefore not to be expected that a simple solution can be found, suitable for all times and nations, especially concerning those theoretical questions which are connected with practical life.

These, then, are the four chief divisions in the theological faculties of existing universities. But, as chairs of political economy have already begun to grow out of the real juridical faculties, and are establishing themselves as special features—as at Tübingen and Munich—so also a similar process of division has shown itself in the faculties of theology. Many universities, however, including all of the Romanic and some of the German, at Vienna, Munich, Freiburg, and Breisgau—still retain the old undivided theological faculty as it existed throughout the Middle Ages. But at several modern universities—as those of Tübingen, Breslau, and Bern—the theological faculty is divided into two parts: the Catholic and the Evangelical.

On the whole, therefore, one finds the conservative scientific activity mainly in Catholic theological faculties; while modern science, often extending to a dissolution of the real Protestant principle, finds its chief expression in the evangelical faculties. Indeed, some universities possess only this latter theological faculty, such as those in North Germany, Switzerland, and Scandinavia.

Other endeavors of theology—as the Russian Catholic aim in Russia, the Greek Oriental faculty at Czernowitz, and the different varieties of evangelism in the Germanic countries and

in England and North America—are not further treated here, because we are considering the predominant aims of the scientific centres of learning. In the United States of America the State has nothing to do with theology; this is left to the seminaries and so-called universities of the various sects. Theology, as the true science of religion, has therefore no place as yet in America.*

The most modern schools of the present day—the high technical schools—have no special section for the science of theology. Scarcely a chance for lectures on the philosophy of religion is offered to the professor of philosophy—not even at Dresden, where this officer is a member of the section for the acquirement of general knowledge.

If we glance once more over the four divisions within the theological faculties, their relationship to each other shows them to be but four different methods for the solution of the same problem, precisely as with the aims of philosophy and jurisprudence. But each of these phases of theology has its centre of gravity at a different point, and each uses a different kind of lever for the solving of the problem. They may be regarded also as different stages in the development of the science of religion; in which, however, the preceding stage was able to perpetuate itself along distinctive lines when the succeeding stage arrived. These four aims may be likened to the annual rings of a tree, which are to be observed in its cross-section.

Now, if we consider the matter in its entirety, there are ultimately but two main aims—the ancient and modern. To the ancients belong the Catholic, Protestant, and philologic-historic theology, and to the moderns the fourth, based upon physical science. The ancients possess the power of authority, a comprehensive knowledge of the immense material available,

* If anything is desirable in this country, it is the erection of schools of learning for the true and independent science of religion; also for independent philosophy. Where is the noble man or woman who will give the money to establish such an institution? I have already outlined a plan for the realization of this project. It must be carried out first in America.

a thorough philosophic education, and an undeniable and truly ideal pathos of character. The moderns, on the other hand, possess the knowledge of the whole, coupled with that manly, daring, scientific conviction which is fully as enduring as any law of nature.

In this dualism, as with the dispute between the philosophic schools, lie both the strength and the weakness of the respective parties. The ancients have much historic knowledge and a high idealism, which is dialectically proved; herein lies their strength. But they often have insufficient physical knowledge, and, beyond the strict philologic aim, they lack the true scientific quality of self-denial; this is their weakness. The moderns often have but little historic knowledge and frequently lack the real interest necessary for the proper handling of the particular problems with which they have to deal. This is *their* weak point. But they have the physical knowledge which is decidedly necessary for the correct apprehension of many religious questions, and possess a realism which has become careful and temperate in the service of inductive inquiry. This is an undeniable element of strength.

The dispute between these two schools, then, lies between idealism and realism, and is consequently a part of the general scientific (the real philosophic) problems of the age. As things now are, a reconciliation is not to be expected in the near future; indeed, the contest—not entirely devoid of the bitterness peculiar to this sphere, and sometimes tinged with personal hatred—will presumably increase at some points. It is the same here as with the disputes of jurists; namely, practical questions of government inevitably arise, which scientifically are almost incalculable, and there is little hope for a simple and clear solution of the problems. Yet it can be said with some degree of certainty that those theoretical features of the religious sciences which apparently do not harmonize with the generally accepted truths of modern science will scarcely be able to maintain themselves permanently in the real scientific centres.

The common goal of truth, perhaps already reached in

some points by all those branches, should be constantly kept in view as the ideal to be attained, with a firm confidence in the victory of truth which will finally triumph over opinions of all kinds. The more the work on all sides proceeds with open visor—honestly, and only with the means of science—the quicker will this goal be reached.

The freedom of theological teaching at Catholic universities is rather limited. At institutions of mixed beliefs the liberty is naturally larger : as at Tübingen, where this dualism has keenly shown itself in the dispute between Baur and Möhler. The freedom of teaching is somewhat liberal at those universities which have only an evangelical faculty. This is particularly true of the smaller institutions, as at Jena, which was founded in place of Wittenberg. Though these are relatively distant from the centre of the great political and religious powers, and on account of their smallness and isolated position are generally regarded as less dangerous by the authorities which protect that which is well established, yet the chance for a free development of theological studies is much greater in England, because they are not so directly under the power of the State. Theology can be taught with the least molestation in republican Switzerland, which more than once has become a safe abode for liberal theologians, as well as for philosophers and physicists who devote themselves to the science of religion. This also may be said of the United States. Yet in Switzerland the law-abiding mind of the inhabitants who adhere to their religion has drawn a certain moral boundary line. Experience shows that the degree of liberty of teaching continually oscillates, especially in Germany, in spite of the freedom guaranteed by constitutional law. This is particularly the case at the various universities, where liberty of teaching ebbs and flows in unison with the views of influential bodies within and without the university, and in accordance with the turbulent waves of political life.

The degree of freedom in study naturally corresponds to the liberty of teaching in theological spheres ; but the first is probably everywhere somewhat more extended than the

latter. Yet it is always affected by the way in which the subject which engages the student is explained by the professors and treated in the books recommended to the pupils. The purpose also to which the students apply themselves is for most of them decided by the examinations, and the considerations in favor of the profession they are to adopt, which must be regarded as very weighty, particularly for future clergymen. More frequently than is generally supposed, serious-minded young theologians, especially Protestants, carry the discord between knowledge and belief with them into practical life. For many it becomes a gnawing worm, which only dies with them; for others an open wound, which may be theoretically or practically healed; for still others, a salutary spur for active intellectual and moral improvement.

That the existing cleft will in many places become still larger is not to be doubted; hence the study of theology will present additional difficulties for future practitioners. Herein is seen the "wisdom" of that advice so often given, and doubtless well-meant, to limit the study of philosophy as a foundation for theological studies; or, to accept the proposal to open other roads of fertile activity to disbelieving young theologians.

It is evident, however, that in this way the situation is not improved, and it is undoubtedly true that this cleft in the idea is not necessary—not even admissible. Truth is certainly an eternal unit; and although there is everywhere more or less incongruity between theory and practice, between idea and realization, yet the concord between conviction and testification is the only healthy and natural thing, just as discord is decidedly an unhealthy and unnatural condition of affairs. The discord between Christianity and science was never greater than in our day. The time has come for a new form of religion for Christian nations and for the world, when discord will disappear and bright harmony become established instead.

We shall next consider the physical sciences—their growth and varying aspects.

THE BUILDING OF A BRAIN.

BY S. MILLINGTON MILLER, M.D.

NUMEROUS images have been employed to illustrate the significance of the human brain. Professor Drummond, in his book on "The Ascent of Man," likens it to a great table-land traversed by many broad highways, studded with mighty cities, broken up into an endless maze of cross-roads and paths, with some mere faint trails. The cities are the originating centres of gray matter; the highways the constantly traversed paths of ordinary thought; the cross-roads and by-paths its correlations; and the trails the solitary, unfrequented channels of new and original ideas.

It were a better simile, perhaps, to typify the human brain by some rich mine, with numberless operating centres, connected by subterranean, well-worn passages and alley-ways. The number and complexity of these are constantly increasing, as new lodes of ore are opened up; and still newer short cuts are daily blasted out for the economical conveniences of transportation and discovery.

Suppose I want to buy a dynamo, as power for an electric light, or for the movement of machinery, said Dr. Walter E. Fernald (I am clothing his idea with my words), the superintendent of the Massachusetts State Asylum for Feeble-minded Children. Here is one which is cheap but limited in its possibilities. It can feed only so many lights, or will give me so much horse-power. Here is one larger, perhaps, but not noticeably so, warranted to support ten times the circuit and to develop ten times the gauge of physical motive energy. I examine them closely and I find the difference of the two to consist in the complexity of their coils of wire. The lesser-power dynamo, with fewer volts, has coarser and fewer coils;

whereas the more powerful developer of energy consists of endless and delicate windings and layers of wire.

This describes the average, normal, healthy brain. But that of the feeble-minded child is vastly different. And this difference is mainly, if not altogether, one of comparative complexity. The intricacies and correlations of the normal child's brain are infinite. Those of the brain of the mentally defective child are more or less crude and simple.

Dr. A. W. Wilmarth, the former pathologist of the Pennsylvania Institute for Feeble-minded Children, made one hundred autopsies, and in fifty per cent. of them traced the cause of imbecility to pre-natal inflammatory disease. But otherwise he found no startling differences or defects in brain-structure, or, to speak more accurately, in cell-structure. As a general rule the brains of idiots are smaller than those of the normal and are misshapen, but this is because they are not used, and is not due, in the vast bulk of cases, to any such material cause as cranial pressure.

It cannot, therefore, be said that surgical relief for idiocy is frequently employed, or really promising when it is found necessary. Dr. Wilmarth has noted a more complex structure in the originating centres of the gray matter, and in the connecting fibres of the brains of idiots. Such children have what is known as imperfect power of co-ordination. They can perform rough labor, such as throwing a ball, or kicking a door, but they cannot thread a needle, or write, or pick pins out of a small box. In other words, they can accomplish one uncomplicated muscular action, but they cannot compass a movement depending upon the subtle by-play of a greater number of muscles. This kind of muscular performance is an education in store for them.

It is a prevalent misapprehension that small brains have been caused by small skulls: that the development of the former has been arrested by premature ossification of the sutures of the latter. This is not the case. The bony tables of the skull have contracted so as to fit down closely upon a naturally attenuated brain.

Miss Cammilla E. Teisen, who was formerly employed in

Johan Keller's Institute for Feeble-minded Children at Copenhagen, Denmark, and who is now chief instructress in the Pennsylvania Institute in Elwyn, has very kindly answered a number of pertinent questions which I propounded to her.

Miss Teisen regards the sight and hearing of feeble-minded children as the senses most frequently defective. She thinks sight the most important sense to develop, and that most easily developed. She feels assured of development in other directions as soon as the idea of color dawns upon the child's mind. According to her experience the development of one sense is accompanied by improvement of the other senses; and yet exceptional cases have presented themselves where the development of one sense has seemed to leave the others stationary. Miss Teisen has found it impossible to reach the moral sense without a fair development of the physical senses. Improvement of the latter has been usually shown to improve the habits and manners. A child that distinguishes sounds and appreciates music will not be so likely to howl and scream, and a child that feels the influence of color is far less inclined to tear its clothes.

Miss Teisen makes one statement of unusual interest. She says that many children of low grade have perfect sight which their minds cannot use. This very striking announcement raises the question whether the structure of the image-field of sight, together with that of both afferent and efferent nervous fibre (the carriers to and from the brain), may not in many cases be approximately perfect, and the great and perhaps only desideratum exist in the original centres of apprehension and action—the gray tissue-cells of the brain itself.

As a commentary upon Miss Teisen's views, I may add the very interesting statement of Dr. Fernald, that the reason why sound and color give so much pleasure to the feeble-minded is that the simplicity of their brain and nerve fibres requires a greater blow of sense, so to speak, to affect it pleasurably. The idiotic child has the peculiarity—shared with it by Alexander III. and the composer Bach—that he is most affected by loud music. In the same way fulness and force of color give the

greatest pleasure to his eyes, such as the gorgeous crimson rose, or huge beds of brilliant, feathery chrysanthemums.

It should be premised that in most cases of idiocy the moral sense and the physical senses are about equally deficient, and with this is joined a general lack of nervous and muscular co-ordination and tonicity. Many children have shaking or tremulous hands and feet. One instance was noted of a baby whose body folded up (at neck and waist) like a triple screen when lifted out of bed. With many children the instinctive power over the involuntary muscles is more or less absent.

One striking type is the Mongolian (a descriptive epithet), with red eyes set far apart, a snout-like nose, short, blunt fingers, a peculiar flatness of the back of the head, very poor teeth, spongy hands and feet, a thick tongue full of deep transverse furrows, and a deep muffled voice. In fact the student of ethnology will find among the pupils of an institution for the feeble-minded, strikingly illustrative types of all the different races of men from lowest savagery to racial perfection.

Dr. Fernald cares for the teeth of the Waverly children, among other duties, and he tells me that not only do some children enjoy being pricked with pins, but that after having one tooth extracted with what would in the normal child be attendant causes of severe and prolonged pain, his mentally undeveloped patient will frequently return and beg him to extract some more teeth "as a favor."

It appears that perfect sensation and subtle thought are found accompanying complexity of brain cell-structure and of nerve-fibre tissues; that deficient sensations and imperfect brain-power are marked by the presence of simplicity of nerve-fibre and of brain-structure. One of the earliest practical experimentalists in this interesting field was Dr. E. Seguin, father of the distinguished New York specialist. Early in this century, under his French masters, Itard and Esquirol, Seguin studied the mental phenomena of a wild boy captured in the woods of Aveyron and watched the dawnings of his imprisoned mind. In 1842, this benefactor of the race became an instructor in the Bicêtre, in Paris, where he labored with superhuman patience to foster

and develop the sparks of intellect in hundreds of afflicted pupils. The first State school in America was opened in Massachusetts, and another in Albany, N. Y., in 1851. In 1856, Dr. Seguin, a political refugee, associated himself with James B. Richards in the management of the Pennsylvania school, in Germantown, but this institution fell into financial straits and Dr. Joseph Parrish was chosen to lead the "forlorn hope."

A legislative appropriation of $20,000 was made in 1857, and the present site of the central department was purchased in Elwyn, into which the pupils were moved in 1859. Dr. Isaac N. Kerlin, the greatest authority in America on the treatment and care of this afflicted class, was elected superintendent and chief physician in 1863, and died on October 25, 1893. His death was a great shock in philanthropic, educational, and public circles.

The chief instructors of the mentally deficient abroad at present are John Keller, of Denmark; Lippested, of Norway; Bourneville, of France; Langton Dun, Shuttleworth, and Beade, of England; and Ireland, of Prestonpans, Scotland. The institutions of the Scandinavian countries are among the most thorough in Europe. Much attention is paid to manual work in Thorshaug, Norway, and Mariestad, Sweden. The institutions at Daldorf, Berlin, Alsterdorf, and Hamburg are the most noted German institutions where the education of the feeble-minded is carried on; although there are many small asylums in Germany for the relief of this class of children. In England, the asylums at Earlswood and Darenth, and the Royal Albert Asylum at Lancaster, are the largest and most noted.

In size, administration, and general care of the feeble-minded the American institutions are in advance of those in the Old World. One distinctive feature of the former is that they aim to provide "homes" rather than "asylums" for the defective. There are twenty-five schools for the feeble-minded and about one hundred thousand imbeciles in this country. Only one-sixteenth of these receive instruction. The Pennsylvania asylum for the mentally defective, at Elwyn, has the largest num-

ber of pupils—nine hundred and forty-three. Its facilities are also fully equal if not superior to those of other schools. Next in point of size comes the institution at Columbus, O. California has built a school with accommodation for one thousand inmates, but it has not yet gathered them in. The Massachusetts State Asylum, at Waverly, has four hundred and forty pupils, eight buildings, and an estate comprising one hundred acres.

What I have indicated as the causes of idiocy and the sensorial and mental conditions which accompany it have in themselves gone far toward an explanation of the method of education employed for improving the afflicted. Let us suppose the brain of a typical imbecile to be the central office of a great municipal telephone system, an office with the potentiality of doing an enormous amount of complex business. But the rules governing the service of the various operators are inadequate and badly enforced, and the girls themselves are idle and gossipy and heedless of their duties. Let us also suppose, if such a thing is possible, that the conductivity of all the innumerable little wires leading off in every direction is defective to the last degree.

What do we find to be the general state of affairs? The subscribers have to shout to overcome the deficiency of conduction in the wires, and they have to continue shouting a long time to secure the undivided attention of the operator in the central office, and the operator, at last aroused, has to raise her voice to the utmost limit in answering. Owing to the many obstacles, the message which she sends out in some other direction is unintelligible and has to be repeated several times.

It is just so with the mind of an imbecile. Its brain, or central office, is poorly equipped to start with, and the wires (afferent nerves) connecting it with the external world (its subscribers) are of a low power of conductivity; so that the sensation which an external object, a sound or color, makes upon the mind is dim and inadequate, and the voluntary movements which the outgoing wires (efferent nerves) excite in the muscles, *i.e.*, which they bid them perform, are slow and faulty.

The education of the imbecile, therefore, is one requiring an

infinite number of repetitions of a message, which at the outset must be unusually sharp and clear and unconfusing. If it is the sight and hearing which are to be improved, the pupil is placed in a dark room, and into the darkness a single ray of light is admitted. When this rather startling and antithetic phenomenon has caught and riveted the child's attention, a slide is passed through the beam of light with sharply defined forms painted or engraved upon it—simple forms, such as the square, triangle, or star. Then the names of these figures are clearly and distinctly pronounced—the name sounded each time the object is exhibited. This, of course, is an example of the necessities of an extreme case—a very apathetic and unobservant child. Usually it will be sufficient to exhibit objects by lifting them from the table and simultaneously telling their names. This must be done over and over again, until the nerve-fibres and brain-cells are stimulated into readier action and developed into fuller and more perfect performance of normal functions.

The imbecile child's brain is improved in just the same way that the biceps muscles of Sandow are enlarged. This is accomplished by the repeated use of at first small dumb-bells, then, by gradual substitution, heavier weights. As shown by the investigations of Darwin and other naturalists, touch is the finest and most indispensable sense, therefore its perfection should be the most impaired of all the senses of an imbecile; and this is doubtless the case. As touch, however, is the sense the defectiveness of which would be most hidden from the knowledge of the observer, little is known of its condition in idiots; but they are unquestionably lacking in the fine distinctions of touch in the normal.

Taste and smell, like touch, sight, and hearing, are also defective. The child may prefer salt to sugar, or the smell of asafœtida to the perfume of the rose. The improvement of these tastes is largely a matter of moral education, and they may therefore be said to improve, *pari passu*, to a certain extent, with the improvement of the moral sense itself.

In the Pennsylvania asylum the inmates are divided into lower, middle, and upper grades. This classification is accord-

ing to their intellectual development and not as indicated by the prevalence or absence of moral sense. The children in the lower class are in many respects worse than criminals. They certainly have neither the manners nor the finely co-ordinated movements of the dog. Miss Teisen does not believe it possible, with our present methods, to accomplish more with this class than to do away with some or all of their bad habits and teach them orderly movement of the muscles. I take it for granted that the man at that institution whose life-work is tending cows or peeling potatoes is regarded as a promising graduate of this lowest grade. Still, I am inclined to differ with Miss Teisen, and to assert the absolute possibility of the transformation of the "boundless worse into the boundless better." Lessing says somewhere, as quoted by Dr. Fernald: "Education can only develop and form, not create. It cannot undertake to develop a being into anything other than it was destined to be by the endowments it originally received at the hands of nature." He should rather have said, "by the endowments usually bestowed by nature upon members of its species." Even this would have been short of the truth.

> "Build thou more stately mansions, O my soul,
> As the swift seasons roll;
> Leave thy low-vaulted past.
> Let each new temple, nobler than the last,
> Shut thee from Heaven with a dome more vast,
> Till thou at length are free,
> Leaving thine outgrown shell by life's unresting sea."

I stood in front of the studio of Karl Bitter, the Vienno-American sculptor, in New York, and watched a heavy dray back up to the sidewalk, preparatory to delivering its load of plastic ceramic. The entire bottom of the long cart was littered with misshapen, distorted lumps of grayish clay, which, to the mind's eye, assumed all kinds of fantastic likenesses to low physical types and grotesque natural forms.

I passed through the door, upstairs, and back into the great working-room, with upper air-spaces open to the skylight. In a small wooden frame (two and a half by three and a half feet)

on the wall, I saw one of the panels for the front gate of Trinity Church, New York—"Casting Down their Golden Crowns Around the Glassy Sea." It showed a thick cloud-veil rent in twain and torn (like the paper-covered hoop through which the equestrienne leaps from her running horse in the circus), and bulging out with the vehemence of the light from the throne. The ragged rims of vapor had collapsed into heavy, rounded, and yet fleecy, stumps of mist. To the right stood the angel whose voice was the trumpet that called. At her feet crouched the lion, with front paws inverted, a picture of utterly subjugated ferocity. On a small, plain throne, his arms half raised and extended—with no specialization of features—majesty expressed by the indefinable dignity of the pose alone—sat the King. Around him, on the margins of the Sea of Glass, the four and twenty elders bowed their kingly heads and cast down their golden crowns.

I had seen the leadenish, doughy, spiritless earth in the cart, and but a step had carried me to where I found it transformed into the divinest shapes of pictorial art. The mystic change had been wrought by *mind* moving upon the formlessness of the damp clay. And I cannot tell in which transition stage this crude material bore the largest tribute to the transcendent power of the sculptor—whether in the heavy, shapeless masses in the cart, or in the splendid prostrate circle of adoring kings. Nor can I help likening that cart-load of clayey potentialities to the feeble-minded children received by the various institutions for their development. The transcendentalist would tell you that he saw many imbecile heads with faces in that motley drayful of clods. The microscopist would imagine a multi-magnified series of brain-cell likenesses.

> "A touch, a word, a tone half caught—
> He softly felt and handled them;
> Flavor of feeling—scent of thought—
> Shimmer of gem."

THE RELIGIOUS TRAINING OF CHILDREN.

BY ABBY MORTON DIAZ.

(*Third Article.*)

In their longings and strivings for divine truths, during the journey through life, mankind may be likened to travellers seeking out the resources of a strange country which is theirs by inheritance. It can abundantly supply their every need, but they have been misled and impoverished by errors in guidance. Asking for gold, they have accepted base alloys. If, overcome by the burden and heat of the day, they have begged for water, it has often been furnished them from stagnant pools. If a longing has seized them to gaze skyward, to mount the hill-tops and thus extend their vision over the broad landscape, they have been warned that such efforts were beyond their feeble powers, cautioned not to raise their eyes above the horizon, and by all means to keep on the safe, level track. Pining for cheer, they have been overshadowed with gloom, man-made torches often passing for the glorious light of day. Husks have been provided them by way of nourishment. Demanding rare wines, invigorating cordials, they have been offered common adulterations. When tempted to wander off on either side, to roam the fields and gather for themselves the abundant fruits and flowers, strict orders restrained them from other than the well-trodden paths. And all the while it has been assured them that they were getting the best of all that was theirs.

But occasionally some have broken away from the guidance, have wandered through the fields, have stood on hill-tops, gained ideas of the extent of their dominion, and gathered confidence in their own powers. Enraptured with the discoveries, they have joyously proclaimed them, beseeching their companions: "Oh, do not believe you are getting the best! There

are priceless jewels, mines of gold, belonging to you! All this and more has been revealed to us. We have fed on the nourishing grain; had experience of the life-giving cordials; quenched our thirst at the fountains. Taste, and know. And we pray you, come out of the gloom into the light. The freedom of this broad domain is yours, and all herein. And why those downcast eyes? That they cannot bear the light is untrue. They were made for light; made to gaze upward into infinite space. The air here is stifling. It is not real air—not God's air. You do not half breathe. Come, mount the hills where you can take a full, free breath, and extend your vision on every side. You have dominion over all!"

Few listen; fewer believe. It is so far beyond their narrowed conceptions as to be met with derision, often with wrath. The tales of abounding wealth are but fables. If content with husks, why ask for grain? The rich cordial overpowers them. Fresh spring water lacks the old familiar taint. Long used to gloom, their eyes shrink from the full light of day. Pure air is unduly exhilarating. Fearful dangers await those venturing from the well-trodden path; and, as for hill-top climbing, their unaccustomed feet refuse the effort. Thus, to our misguided ones, the weakness due to long repression seems the full measure of their natural powers. Indeed, they angrily deny the ownership of their own possessions, and denounce, even slay, those who declare to them their birthright inheritance.

As travellers through this human period of life, many of us will recognize ourselves in the above illustration. It is sadly true that the falsities early taught as religion do now hinder our full realization of truths since made known to us. There are multitudes who believe all that is now told of our rich possessions, of the true nourishment, of the welling fountains, of the wider range, the freedom, and the hill-top delights; but it is almost impossible to free ourselves from the errors of a misleading guidance. Our long-unused powers cannot at once spring into full activity.

But the precious children, now just starting out upon their life-journey—surely we can save them from the restrictions which

have so fettered ourselves. Let us try to put them in possession of what is theirs. These little ones—bless their dear hearts!—how trustingly they come to us with questionings about God, and heaven, and death, so sure that grown folk know all things! And with what confidence they accept our replies! This very trust gives us solemn responsibilities. Let our answers be Truth, so far as we know, and if we do not know, let us say so, or defer answering rather than state what has no foundation in knowledge.

What is Truth? and what do we know? It is true, as was said in a former article, that there is an Inner Voice, and that it guides us in distinguishing right from wrong. It does not speak to our bodies; it speaks to *us*. Our ears do not hear it, but *we* hear. *We* have sure knowledge of this, and of a great deal more that is apart from sense-knowledge—of Love, of Intelligence, of Good, of Will, of Energy, of Harmony, of the True, of Mind—and as no limit can be assigned to these, they stand to us as omnipresent *Life*, the hidden Cause, working back of all that is made manifest, called by Herbert Spencer "that Infinite and Eternal Energy from which all proceeds, . . . manifested within and about us;" and "of whom are all things," according to our Scriptures.

There is nothing mysterious in this talk of the Inner Life. Why, then, is the subject alluded to with an ominous shake of the head, and denounced as "mysticism," or "mystical?" For our surest knowledge is of this very unseen—the thinker, the knower, the *we*. We are not the body, we *have* the body. We are not its possession; it is ours—ours to rule; a physical appendage, so to speak, composed of gases and minerals the same as in the earth we walk upon. Service for us ended, they return to their native place. They do not represent *us*, but a much lower plane of existence. As to knowledge, we cannot be said to *know* them. To our inner consciousness they are nothing. But with Will, Energy, Love, Intelligence, Harmony, Good, and Truth, we have close acquaintance, for these make the innermost life of each one and represent us as spiritual beings.

A true religious training would make our children familiar with this divine Indwelling, and with all that it means for them, here and now. This would bring high results. To accomplish the high we must deal with the high. Fear is low; we will have none of that. There shall be no fear of a hell, nor of punishment, nor of any one's displeasure, here or hereafter. Nor shall reward be offered of a place some time, in some locality called Heaven; nor of any one's approval, nor of worldly profit. Intellect is cold. We shall not reach the heart of a child and warm him into enthusiasm by memorized hymns, texts, and commandments, nor by direct moral injunctions. The surer way, the inmost way, is by the heart and through right exercise of the imagination.

The first step has already been suggested. Tell Johnny a story of Tom and Joe, the first a true-hearted, honorable boy, the second just the opposite. "Johnny, which boy do you like?" "Tom." "Why?" "Because he's the best one." "Who told you?" "No one; I knew myself." "But how did you know it?" "I knew it, because—because—I thought it." Thus Johnny is made to recognize an inner something, and a reality, too, entirely apart from the bodily senses; a Voice which speaks without words and is heard without sound, and he is told that it will be his guide for life in questions of right or wrong, whether of thought or action.

It should next be suggested that this Voice has *Authority*. Its decisions are final. Higher than the highest earthly tribunal, its commands must be obeyed. From this would naturally follow the idea of *Intelligence*. What decides so promptly and so surely must be intelligent; must think, must know, must be alive: therefore reality. Next, *Good*. What always approves the right must be good.

Note how much, thus far, we have given the child. We have assured him of an inward Presence as Guide, as Authority, as Intelligence, as Good, as Life. In connection with this last we can add the idea of *Strength*. The lesson might be conveyed, we will say, by a song-bird overcome by some disaster. It has been found dead, upon the ground. There it lies motion-

less. Not a note of song can come from its tiny throat. By its inner life it had lately been singing and swinging upon the topmost bough. There is now no *Strength* in its wings for lifting that small body. Its body has no life now for flight or song, yet to appearance the bird is all there.

It could be explained that after what is called death the form of a man would be in the same condition. Seemingly the man would be all there; but not a limb could stir. The Strength, Power, Life, Intelligence, which shortly before had set the body in motion, have fled. We do not now say "he;" we say "it." The thinker, the knower—all that make the Indwelling Presence—being gone, the body is merely "*it*."

With this Presence we have now associated Strength and Power. Before adding Love, it will be well to give an idea of Omnipresence. We can say to our boy that as his own body can thus move only by the unseen Life back of it, the same must be true of all people; and if true of human beings, much more must it be true of the whole lower creation, so that even every tree and plant should be considered as having a tree or plant intelligence, whereby it is guided in taking from the earth, air, sunshine, moisture, just what is required for making itself its own special kind. It is by this innermost life that the oak-tree takes shape as an oak, a lilac-bush as a lilac, a daisy as a daisy. Thus every object, large or small, becomes such by virtue of the life that is back of it. It is the one Life, variously manifested, from the tiniest atom up to man, both inclusive.

Having thus conveyed the idea of Omnipresence, we are in position to add that of *Love*, as shown in the evident care and protection exercised over all. Nothing could be easier. The boy knows how Love works in providing food and shelter, and in protecting from harm; he may have noticed this in domestic and other animals, may himself have shown it in caring for some pet creature. He can be led to see that an omnipresent Intelligence works everywhere to these same ends, care and protection. We can show him, in the first place, that the plant thus guided is careful to produce plenty of seeds, so that its own kind may be preserved. Then let him see that every seed,

even the tiniest, is protected by suitable coverings, and that every leaf comes forth tenderly tucked up in enfoldments and is closely shielded during its opening period, lest it be too suddenly exposed to "outdoor air."

With this thought of care and protection, a child will like to notice how even the tiniest insect, and the least speck that swims, carefully protects its atoms of eggs, whether in the water, or in the meadows, or on the underside of green leaves. It would not be difficult in almost any household to show how very cautious is the moth-miller to seek out dark hiding-places, and so to place its eggs that the younglings will find themselves in warm woollens; and it would amuse the child to be shown that these same coverings serve them for food, so long as that kind of food is needed—an economy far beyond our own!

Speaking of eggs would lead quite naturally to the funny little unhatched chick, in his small, white egg-house, just fitted to his shape and furnished with food enough to last until he is able to step out and pick up for himself. And as a matter of course, these lessons of loving care would enlarge on that of all animals for their young: the brooding of the hen, and the subsequent danger-call and gathering under the wings; the mother sheep, bleating for her lamb; the "moolly," taking comfort in the pasture with its "bossy," or mourning all day if bereft of it; the protecting devices of the quail for saving its young in moments of sudden danger, and their instant obedience; and the motherly robin, foraging for bird-food.

In this connection also would come in for notice many "mystical" wonders, as the fish returning from open sea to their native streams; the foreknowledge and constructiveness of the beaver; the homing of the pigeon; the unerring sky pathway of the wild-fowl; the geometry, and architecture, and government, and "bee-line" of the bees; the humanness of the ants; and, in fact, the human qualities and tendencies seen in all the lower creation. Even among plants we have the sturdy, the yielding, the sprightly, the drooping, the creeping, the clinging, the majestic. Thus, besides bringing to notice the loving Protection everywhere manifest, tenderly brooding over all, we

could so extend the lesson as to lead the child into that acquaintanceship with our lower relations which would greatly enrich his life and tend to attract him from less worthy pursuits.

But our all-important point is to show that the Life so variously expressed is One Life, and this oneness should be specially dwelt upon as true of human beings; for a recognition of this, with all it implies of equal opportunities, would work wondrous changes in present human conditions.

The period of time to be covered by these lessons would vary according to circumstances. In some cases the progressive steps would need to be taken very slowly. But even the first one—recognition of the authority of the Inner Voice—would do a child rare service. And note here that by this first step, and the succeeding ones, the child is turned in the right direction: from the fleshly, which "profiteth nothing," to the spiritual, which is *Life;* from a great white throne away up somewhere, with a magnified Being of human conception seated thereon in the midst of "the righteous" casting down their crowns and playing on harps and waving palm branches and walking on golden streets; and from an awful "judgment-seat," whence goes forth the sentence of eternal woe or the assurance of eternal bliss—turned from all this materialism and shown that the great white throne is the reign of Truth and Purity, and that the judgment-seat of God is within ourselves, where judgment is pronounced by the inward Divine Presence; and this latter will prove to him inspiration and strength and joy unspeakable. He will thus be led to see that Religion is not chiefly a future affair, a something set apart from the common, and with a special Sunday delivery preached from Sunday pulpits to Sunday congregations clad in Sunday clothes, and passing in and out in a staid and solemn Sunday-ness, disconnected with everyday-ness and exalted above it; will see that, as the sunshine from above permeates our atmosphere and fructifies and glorifies the earth below, similarly must heavenliness work right down into our worldliness, and so fructify and glorify it that worldliness shall itself be heavenliness.

There is nothing "mystical" about this. It is as natural to

be spiritual as to be material; to be heavenly as worldly—infinitely more so. In fact we are natives of the spiritual kingdom, subject to its laws only. It is our home, though at present we seem very much like persons who have so long wandered from their own country that its language falls strangely upon their ears.

We must next proceed to show (1) the *standard* of this inmost judgment-seat; (2) the *privileges* which are ours as having the Divine Indwelling for our "sufficiency;" (3) the *obligation* of letting this indwelling be shown forth in character and conduct; (4) that a general training of the kind suggested would cause a wide-spread recognition of a joyful truth—that the Kingdom *is* "at hand," so close, indeed, that "whosoever will," at any minute may—go?—no, *come* to heaven, since it is an inward condition; and (5) to show how the establishment of the kingdom would be the surest political economy, since religion is not something imposed on humanity, but is a necessity of humanity.

CONCENTRATION.

BY W. J. COLVILLE.

THERE is probably no word more frequently on the lips of those interested in psychical development than *concentration;* but though the term is so often employed, and praises for the idea for which it stands are so loudly sung, a lament is persistently voiced in the phrase, "I cannot concentrate." The difficulty, however, is not one of concentration *per se*, but rather in failure to keep one's attention steadily fixed on a particular object.

The thought expressed in the New Testament words, "Where your treasure is, there will your heart be also," and in the Book of Proverbs, "Keep thy heart with all diligence, for out of it are the issues of life," suggests in concentrated form the soul and substance of this subject.

Before any one can be expected to fix his thought for a prolonged period on a certain thing, it is necessary to bring to his attention something in which he can readily feel an absorbing interest, after which the matter of concentration becomes easy. To allow the thought to go where it will when in presence of an attractive object, refusing to hamper the mental faculties by any arbitrary act, is to cultivate a perfect habit of concentration. Surrendering oneself to voluntary impressions, caused by the proximity of a congenial object, is the first step in the unfoldment of the latent disposition, which inheres in every mind, to concentrate on something.

Half a century ago Dr. Braid, of Manchester, England, conducted successful experiments in hypnotism which attracted the favorable attention of many European scientists—French academicians in particular—who had opposed the theories of Mesmer, Reichenbach, and Deleuze. In these experiments,

prior to operating surgically, Dr. Braid sought to hypnotize by holding a glittering object within range of the vision, precisely as Oriental wonder-workers and their Occidental imitators have recourse to crystals and other bright substances, which fascinate the gaze and thus allure the attention.

How far the crystal or any other external thing would influence the gazer, apart from direct mental attention, is an open question. Auto-suggestion frequently plays an important part where no external thought is involved. Dr. Braid was unquestionably a man of more than average determination, and equipped with not a little confidence in his own ability. His use of the surgical instrument-case or any other bright object was only an auxiliary act tending to facilitate matters, the prime factor in which was his own mental resolution.

Leaving for the nonce this branch of the inquiry, much can be learned along certain lines admitting direct mental action on the part of one or more participants in the result. When two parties are related to each other as operator and subject, there are, of course, elements in the case not present when one is striving to develop the psychic faculty alone ; but if the dual nature of man be admitted—if the sub-self be allowed—"says I to myself" is one of the profoundest scientific and philosophic utterances imaginable. The strongest inferential proof of the sub-self is to be found in man's persistent recognition of two portions of himself, one struggling to control the other, and continuing at war until peace is declared in consequence of one becoming master and relegating the other to the rank of servitor. The superior *ego*, if we may so speak, desires to accomplish some useful and profitable work, while the inferior is wayward and rebellious.

Just at this point in human experience is a place made for every theory of the two natures of man—the one tending upward and the other downward—that any school of theology or philosophy has invented or discovered. Man is ever a riddle to himself: the average stock of self-knowledge is so small that we are often greater enigmas to ourselves than to our neighbors.

Without some intelligent view of the human will, its nature

and functions, no reasonable ground can be discovered for our right and ability to reach desired goals; but having grasped the idea of human will as a perfect expression of man's constitution, we are ready to accord to it the sovereign place in the human economy from which as a rightful ruler it dictates terms to all the members of the governed organism. A weak general or a vacillating leader is unsuccessful at all times, while a firm commander nearly always insures success even under the most trying circumstances.

The prime requisite for developing the faculty of concentration is to be able to reason with oneself something like this: "I can devote my undivided attention to whatsoever I please. I possess and will exercise my right to live mentally wherever I choose." These exact words need not be used, but the idea they express is essential to success. One who allows himself to feel discouraged when time and effort are needed to achieve important victories is in no condition to arrive at any satisfactory conclusion; for it is important in all cases that the tendency to discouragement be conquered as though it were a sin, and in the strictly philosophic sense it *is* a sin of immense magnitude.

This tendency to become discouraged because success is not instantly attained is the veritable "dweller on the threshold" of occultism, who is said to withstand the neophyte on the first stage of the road to initiation. If this demon be subdued, the path is henceforward comparatively easy.

If it be conceded that we have a right to choose our company in outward life, have we not also a right to decide with what subjective states we shall ally ourselves? The foolish belief that we are mental slaves is no sooner driven from the world's list of time-honored errors than we find ourselves immediately in possession of a wealth of inherent freedom of which we previously never dreamed. To assert control over one's thoughts is but to exercise the prerogative we all assume with regard to external things. If people would only reflect upon the relation always existing between subjective mental states and their objective consequences, the secret of wondrous power

on the psychic plane of action would be quickly discovered and the power practically applied.

It is generally conceded among civilized races that success in any chosen department of business or artistic life is only possible through devoting time, energy, and indeed all we possess to the acquirement of proficiency. The story of Edison the electrician is that of all really famous discoverers and effective workers in the scientific field. The biographies of the great musical composers furnish abundant illustration of the only certain road to enduring fame. Two elements in the creation of really great men must be considered jointly: natural ability and indomitable perseverance.

The proverb, "A rolling stone gathers no moss," is not always wisely interpreted; and as it suggests two opposite meanings, both bearing on our present subject, it may serve as a homely but serviceable aid to illustration. If by "moss" is signified an undesirable accretion to the stone, the lesson suggested is to avoid mental stagnation and keep up persistently those activities of the mind without which no one can enjoy inward or outward welfare. If, on the other hand, by "moss" is meant the acquisition of such grace and beauty as make life better worth the living, then the obvious application is that unless we discipline ourselves to fixity of mental gaze we shall never see clearly into anything, and therefore never succeed in becoming truly great.

Emerson's great intellect, towering as it did far above the average of human vision, was equal to grasping the situation of the seer, who needs not to carry his flesh with him on his mental journeyings. To the true prophet, space is no obstacle to vision; time also is a matter of small account. To live in America and see what is going on in Germany, through the exercise of a perfectly normal faculty of clairvoyance, is incredible only to the unawakened intelligence of those who have not yet grown to the consciousness of such experience. It is interesting to note how curiously the popular mind mounts the ladder of occult speculation to a serene, self-confident height, where all such strange experiences as "travelling in the

astral body" are left far behind, and the soul consciously realizes the directness of its own perception of whatever it desires to know.

The thought of leaving home mentally for purposes of "astral" travelling is extremely puerile, likewise the idea that one must necessarily have an informant if knowledge is gained concerning scenes externally remote. Without denying the actuality of peculiar experiences vouched for by honorable witnesses, it is quite within the province of the psychic student to look higher and deeper than ordinary "borderland" phenomena.

The chief end and aim of Oriental practices indulged by Rishis and Yoghis, and constituting what are collectively termed "Yoga practice," are simply concentration upon a selected object; and it would be unreasonable in the face of ample testimony to the success of East Indian performances to declare that the methods of the Orient are ineffective. At the same time it is not impertinent to inquire what kind of results flow from contemplating a portion of the human body while the head is bent downward, which is one of the commonest of these Hindu exercises; and, again, what is accomplished by gazing at a black spot on the ceiling, which is said to be an Egyptian custom of great antiquity. Neither is it flippant to inquire what advantages are likely to accrue from the still very common practice of consulting a teacup or shuffling a pack of cards. The Roman auguries were fruitful of results; and though we may feel a proper repugnance to many of their methods, it is hardly fair to throw discredit upon historic testimonies which bear strong evidence in favor of the fulfilment of many an old "pagan" prophecy.

The common answer given to the oft-repeated question as to how so uninspiring an object as a card, or anything equally material, can help toward interior illumination—that the influence is due to the fancy of the person who employs this seemingly stupid assistant—is an inadequate reply, as it leaves unanswered a much deeper question, viz.: What first led people to suppose that they could derive assistance from any such externals?

"Coincidence" and "imagination" are the words most frequently employed in the absence of any definite knowledge of the origin of current superstitions; but the former term is miserably inadequate, and the latter wretchedly ill-defined, in almost every instance where a reply is attempted.

How do coincidences arise? What is imagination? Coincidence is a word whose derivation is akin to that of co-operation, contemporary, and other analogous terms constantly in use. Two events take place at the same time and constitute coincident phenomena, just as two people simultaneously engage in a given enterprise, thereby rendering their work co-operative. A deeper meaning may be traced in the law of suggestion, and deeper still when we reflect upon the source in which forms and words originate.

To say that an object suggests a train of thought, without answering the inquiry—What causes it to do so? is to start a philosophy which may be compared to a structure having no foundation. But to declare that causes are present in their effects, and that the original idea is continuously re-embodied in clothing similar to the first robe it ever wore on earth, is to offer at least a rational theory of suggestion. The word *love* would never have found place in the English language if the thought which it expresses or the idea for which it stands had not entered the Anglo-Saxon mind. Now, however, when we see that particular combination of letters, or hear the articulate sound to which they correspond, we think about the idea, and its emotion is awakened within us. Suppose a person living a somewhat loveless life—he may even be troubled with thoughts of animosity toward a neighbor: an effective treatment for such a case is to hold the idea *love* in thought, and place the word, with the physical eyes closed, as a clear, objective reality before the mental vision; or, lacking ability to accomplish this, place the word within easy reach of the physical sight and allow a train of thought to run whither it may, suggested by the word thus held within the range of vision.

Passing from this to another phase of the subject, let us

premise that an individual is seeking information concerning something entirely beyond his normal capacity, and that, instead of going to an encyclopædia or to a personal teacher, he resolves to test the psychic method of obtaining knowledge. How shall he proceed? Can he succeed? To answer these questions it is necessary to understand that knowledge never dies; that the planet's atmosphere is an extensive palimpsest whereon are inscribed faithful records of all that has transpired on earth since its very beginning; and that these mysterious archives are accessible to the adept who conquers all hindrances to the outward glancing of the soul.

There are many curious theories afloat among students of a certain kind of occultism, regarding travel in an "astral body," and much of similar purport. With these speculations we are not now concerned, as they are not germane to the subject of concentration, but have to do rather with scattering than with concentrating and riveting attention at a given focal point. Never seek to leave your body if you desire to concentrate. On the contrary, make yourself as much at home as possible where you are; then *look* out, but do not *go* out.

Whether we are credited by occultists with five, six, or seven senses, we have but one sensorium; sensation is universal, no matter through how many avenues it may be expressed. Concentration necessitates becoming for the time being the conscious possessor and exerciser of only a single sense, and that the one specially desired for the purpose in hand. Concentration of attention upon any special work which requires supernormal activity of any one of the accepted five senses invariably causes that particular sense to become extraordinarily acute. This is instanced by the rare faculty of visual discrimination characteristic of young women whose occupation makes it incumbent upon them to decide between ten or more shades of color, to the unpractised eye appearing exactly alike. Leaders of choirs and orchestras develop the sense of hearing to such an extent that they can tell exactly what every member of the company is doing at any instant, regardless of how many performers may be engaged. In like manner, workers in perfumes and "tea-

tasters" develop smell and taste respectively to an extraordinary degree.

There are two causes for these perfectly natural though striking phenomena. The first is, of course, that "practice makes perfect;" but a further study of the present question reveals the additional fact that people who are exceptionally proficient in any direction have gone into their work with thorough-going earnestness and keenly alive to its importance from their stand-point. In this attitude thought is concentrated upon the duty in hand.

Whatever may be said to the contrary, no one finds it difficult to concentrate on an agreeable idea; the difficulty is to concentrate on something one cares nothing about. Is it difficult for a mother to fix her thought upon the child she devotedly loves, or for true lovers to hold each other in their thoughts? Does the artist find it irksome to concentrate on a picture which speaks to his very soul, or the ardent lover of music to concentrate on a ravishing symphony in which he delights?

A little reflection will prove that the chief and only formidable obstacle to concentration is lack of sufficient interest in the theme or subject chosen to dwell upon. The great need is to choose out of all things which *may* be done the one thing which *must* be done, and to concentrate *interest* on that. One thing only is needful at any time, and to that all-essential requirement every particle of available energy should be directed. Instead of seeking to make yourself uncomfortable, you should choose the most agreeable surroundings possible whenever you seek to escape from the trammelling consciousness of external limitations. This advice may sound strange to some ears, but it is practical, nevertheless, and is based on common experience.

When outwardly uncomfortable the attention is naturally called to the source of discomfort, in order that it may be removed; this necessarily involves restlessness and distraction. When quite at ease, however, so far as environment is concerned, we are free to direct our thoughts into any desired channel.

The best place for the practice of concentration is wherever one feels most comfortable and exempt from care and liability to interruption; the best time is whatever hour is most truly one's own. No experiences related in biography or fiction are too wonderful to be duplicated if one becomes sufficiently engrossed in the theme and persistent in following its leadings. In the country it is as well to devote one hour as another to the development of this faculty, but in cities midnight and the early morning hours are best, because at that time there is less noise, and the tyro needs the quietest conditions procurable. Those who are advanced in the practice of concentration, however, may become so oblivious to surroundings that any place, time, or condition serves equally well.

The following experience will illustrate what can be done in the way of abstracting oneself from his environment: In the busiest part of Broadway, New York, a broker occupied a desk in a room with six other men who had many visitors constantly moving about and talking. The gentleman was at first so sensitive to disturbances that he accomplished almost nothing during business hours, and returned home every evening with a severe headache. One day a man of impressive personality and extremely calm demeanor entered the office and, noticing the agitated broker, smilingly said: "I see that you are disturbed by the noise made by your neighbors in the conduct of their affairs; pardon me if I leave with you an infallible recipe for peace in the midst of commotion—*hear only what you will to hear.*" With this terse counsel he quietly bade the astonished listener adieu.

After his visitor had departed, the nervous man felt unaccountably calm, and was constrained to meditate upon his friend's advice. No sooner did he seek to put it into practical use than he learned for the first time that it was his rightful prerogative to use unseen ear-protectors as well as to employ his ears.

Six or seven weeks elapsed before he saw his mysterious visitor again, and by that time he had so successfully practised the simple though forceful injunction that he had reached a

point in self-control where the Babel of tongues about him no longer reached his consciousness. Not only did his healt himprove and his brain grow clearer, but he soon reached a point in psychical development where, sitting in his office in the busiest part of the day, with his associates talking loudly and moving constantly about, he could relegate himself to any place and to any theme he pleased. He was thus enabled to derive instruction through mystic channels from those unseen reservoirs of intelligence which are freely open to all who learn to tap their own resources.

The mysterious visitor proved to be one who had travelled extensively in India, Egypt, and other Eastern countries, and in the course of his wanderings had encountered many of those true adepts who belong to humanity at large, and whose wisdom consists in knowing the worth of silence and the secret of genuine repose—more valuable than the accumulated knowledge stored in the countless manuscripts with which Oriental libraries are filled.

A very useful exercise for all who wish to cultivate the faculty of concentration is to retire at a convenient time to a sequestered place with the intention of deriving specific information on a given subject. Take it for granted that the knowledge you seek will come to you ; you must *expect* as well as *desire* it. When you have calmly given yourself up to the pursuit, care not whether you remain awake or fall asleep. Affirm steadfastly, "I shall see what I need to see and learn what I need to know." Such exercises liberate the soul from the bondage of sense in which it is too often encased ; and, as mystic or psychic power is naturally inherent in all, we but liberate our latent capabilities and allow the deepest and noblest part of us to enjoy the liberty to which it is entitled. Perfect concentration is the royal road to blessedness.

THE EPOCH OF DECISION.

BY CARRIE B. DARLING.

WHEN new ideas are presented for consideration by any would-be teacher, it is common for a sceptical public to ask, What established authority is there for the statements?

There is but one Source of authority—that perfect understanding of the truth, in regard to all things, which constitutes the wisdom of eternal Being. There is also the shadow of this authority, before which many bow: the fallible opinions of man in regard to the wisdom of Being. The fallibility of man's judgment exists in his liability to deceive himself in regard to truth. Truth is incapable of deceiving *him*. This capacity for self-deception is in itself an evidence of innate wisdom, since man could not place a perfect valuation upon truth, and its effects, without the possibility of an opposite something (error), and its attendant results, with which to draw a comparison.

Sooner or later every human being is confronted with the issue as to which guidance he shall submit his judgment. If he is indifferent to truth, he will choose the course which at first sight appears the easier. He will not take the trouble to seek out the truth for himself, but will remain subject to the fluctuating opinions of others more energetic and determined, but perhaps quite as liable to err in their beliefs. If to five ordinary individuals a perfectly true statement be presented, each one may draw an inference at variance with the fact, or make an incomplete deduction from it, and yet each be quite different from those of the other four.

There must be some way by which the truth concerning things may be ascertained; else the statement of truth would be absurdly useless. The first essential is an entire and absorb-

ing desire for the entire and absolute truth. To this must be added a firm confidence that there exists in the infinite bounty of a loving Parent a supply to meet the demand; that we have the right of access, and possess the understanding requisite to its comprehension when obtained.

But our obligation does not cease here. Having received the truth, we are in duty bound to fulfil its requirements. Obeying, we come into a condition of oneness with the Parent; understanding, we are no longer forced to rely upon the conflicting opinions of men. Our house of life is indeed founded upon a rock, the Rock of Ages—absolute Truth. From this we learn that truth relative—truth in fractions—we have always with us.

The history of any individual who reaches the crucial point of decision, in regard to the one authoritative Source of truth, finds here its turning-point. He either sweeps fearlessly outward upon the ocean of infinitude at this flood-tide, or his shallop is carried back upon the sands of tradition, and beached still higher up, to dry and warp in the winds of conservatism. In my own case I have called this period an experience meeting; that is, the known experience of the past and that of the unknown future met for consultation in one momentous now, and called upon the suppliant will to decide for itself. Hitherto decision had been made for it: now it must act alone. The work of that instant, when the individual will is left unsupported to feel the weight of its own gravity in the midst of eternity, has made or marred nations, even worlds.

To those about to choose, the testimony of those who have chosen progression in preference to retrogression is of the utmost importance. To all who have preceded me, and sent back a cheery "All is well," I am deeply indebted; and my sole object in presenting this chapter of personal history is to assist in doing for others what many have already done for me by individual testimony. Such moments as I refer to are sacred to the one experiencing them; but it is because of their sacredness that the obligation is so urgent to give knowledge of the baptismal blessing following upon a correct decision, to all who seek it.

The great point of decision, as has been intimated, is the question of obedience to Authority. Shall it be substance or shadow? If the former, how far shall we obey? Let the revelation of experience answer.

My own occurred in this wise: At that memorable time, I had sought audience with the Most High. The place of meeting was that closet to which we are told to retire when in need. I was conscious of but two parties in attendance upon that solemn occasion: one discontented, unhappy, fault-finding; the other calm, majestic, and all-seeing though unseen—not much of an audience or chamber, perhaps, as we have been used to reckon numbers and space, but they were sufficient. I had been driven there, as a last resort, to find that for which I was always seeking; too hungry and thirsty to rest, too restless to find either bread or beauty in life; in quest of something to satisfy an awful craving, an insatiate appetite which apparently nothing had power to gratify. I did not toss my arms, or cry aloud, or fall headlong upon the floor, for dignity forbade such outward unseemliness; in thought, however, I prostrated myself before the eternal Majesty, and, as is the way with ignorance, began to complain.

"Never was there such an unhappy being as myself," I said; "I cannot rest either day or night. If I sleep, slumber is filled with troubled dreams; my days are waking nightmares. If I turn to the north, or south, or east, or west, for counsel or consolation, it flees from me. I love order, and see only chaos. I adore the consistency of truth, and find the inconsistency of error rampant everywhere. I crave harmony, health, and happiness, and secure none. In this way, I cannot, will not live. Compared to this condition annihilation were a boon indeed. Father—God—whatever Thou art, help me, or I perish!"

Having exhausted my store of misery, I grew very quiet, neither hoping nor fearing, only waiting for some response; and in the silence that ensued I heard a still small voice. It said, "Look within." I groaned in spirit, "All there is troubled." Then the voice spoke again, saying, "Peace, be still!" and the troubled waters were calmed; the clouds parted, letting through

a great and wonderful radiance, and in its light I saw revealed that for which I had been seeking. The Angel of Truth walked upon the troubled waters, bearing a message of eternal Wisdom, which he gave into my hands. I was satisfied; and I know that, if I am faithful to the charge intrusted to me, the light, the voice, and the calm will attend me to the end.

As the divine conception grew clearer to the inner vision, I saw that the secret of the supreme good in the universal Life lay within. I had found the "philosopher's stone," that rarest of all jewels—consistency. To find it, each one must seek it for himself; but, if he would retain its blessings, they must be freely shared with all. The decision must be rightly made, and the authority of the still small voice recognized as paramount and final. The voice within speaks the word of Wisdom.

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

SPECIAL NOTICE.

The publication day of THE METAPHYSICAL MAGAZINE is the *tenth* of each month. Subscribers who fail to receive the periodical within a reasonable period after that date should immediately notify the publishers. Copy for advertisements must be in hand not later than the 25th of the month preceding the issue for which it is intended.

Arrangements have been made whereby THE METAPHYSICAL MAGAZINE is offered for sale on all prominent news-stands, and is to be found in libraries, reading-rooms, railroad depots, hotels, and other public institutions throughout the world. Those who fail to find it at any such distributing centre will confer a favor by communicating with the office of publication. We shall be glad to hear from friends of the cause of liberal and advanced thought everywhere, who may have facilities for promoting the circulation of the magazine among their friends and others. To such interested parties we offer special inducements in the form of discounts and book premiums, by which such efforts can be made mutually profitable.

Serial articles will usually end with the volume in which they begin; hence subscriptions should begin with the volume, *i.e.*, January or July. A supply of back numbers is kept on hand for this purpose, and, unless special request to the contrary is made, subscriptions received will be entered to begin with the current volume. Arrangements will be made in due time to provide for suitable binding of back numbers, either in folio or permanent binding; and we suggest that a year's numbers of THE METAPHYSICAL MAGAZINE, in book form, will make a very interesting as well as valuable collection, and well worth preserving.

A WORD WITH OUR AGENTS AND CANVASSERS.

Now is an opportune time for your very best efforts in securing subscriptions to THE METAPHYSICAL MAGAZINE. It is receiving favorable notice in hundreds of the best-known papers and periodicals throughout the world, and nearly everybody who reads has seen favorable comment. It is new. It is timely. It is universally pronounced superior to any similar publication. It fills a void long recognized, and is therefore almost universally wanted. All intelligent people, including yourself, desire it to continue, and we want the subscriptions which alone are necessary to its permanent existence. Every person, therefore, who can secure even one subscription stands between an individual who wants the magazine and the information which it contains.

TO FRIENDS OF THE CAUSE:

Because this is a comparatively new line of teaching there is all the more need and reason for every friend of advanced thought to lend what influence he or she may have in a cause which can scarcely fail of proving beneficial. The beaten paths are always well travelled, even though they lead to wastes and bogs; but newly outlined paths, leading upward to elevations bathed in light and kissed by breezes fresh, are often passed by at the turning, for want of a guiding finger to point the way. In these grand times of awakening intelligence, little more than a guiding finger is required to start many a wanderer on the road to the summit. We will ever do our best to develop the light of understanding and to point the way to still grander heights beyond the present vantage ground. Will you, also, dear reader, make your best effort to point the way from where you now stand?

Such a union of effort can only result in a power for permanent good. We shall be glad to hear what you can and will do to help the work, and we are ready with our plans for mutual assistance and profit.

He who would help himself must help another; for the true self is only found while searching the souls of others.

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BUT by earnestness and diligence, then we conquer. Walking in the path of true wisdom, letting go both extremes (worldly life and ascetic life), we then reach ultimate perfection.—*Buddha.*

FREEDOM OF THOUGHT.

The following extracts from a sermon by the late Phillips Brooks evince a spirit worthy of emulation by all occupants of the pulpit:

"The ways in which people form their opinions are most remarkable. Every man when he begins his reasonable life finds certain opinions current in the world. He is shaped by these opinions—in one way or another, either directly or by reaction. If he is soft and plastic, like the majority of people, he takes the opinions that are about him for his own. If he is self-asserting and defiant, he takes the opposite of these opinions and gives to them his vehement adherence. We know the two kinds well. And as we ordinarily see them, the fault which is at the root of both is intellectual cowardice. One man clings servilely to the old ready-made opinions which he finds, because he is afraid of being called rash and radical; another rejects the traditions of his people from fear of being thought fearful and timid and a slave. The results are very different. One is the tame conservative and the other is the fiery iconoclast; but I beg you to see that the cause in both cases is the same. Both are cowards. Both are equally removed from that brave seeking of the truth which is not set upon either winning or avoiding any name, which will take no opinion for the sake of conformity and reject no opinion for the sake of originality, which is free, therefore—free to gather its own convictions, a slave neither to any compulsion nor to any antagonism. Tell me, have you never seen two teachers, one of them slavishly adopting old methods because he feared to be called innovator, the other crudely devising new plans because he was afraid of seeming conservative, both o them really cowards, neither of them really thinking out his work?

"It has often been said that the conditions of life here in America were not favorable to courage of thought. It has been freely declared that in a democracy, where men jostle men constantly and the struggle of competition is forever going on, men are peculiarly exposed to both of these kinds of cowardice—the cowardice of the conservative and the cowardice of the radical, both of them fatal to freedom of thought, both of them growing most rankly. To know whether this is true is very important to us Americans. I think there are some evident grounds for the assertion. In democratic life few men have any fixed, assured position. Each man is in a continual struggle for his place, to win it or to keep it. There are two ways to win a place or keep a place among us. One is by pliant conformity to established methods, the other is by striking defiance of them, by obtrusive individuality. And so both kinds of cowardice have their roots in one soil. . . .

"I believe the freer atmosphere breeds courage . . . Neither timidity nor recklessness is really brave. No man on any side is truly brave in thought who is listening for other people's voices either to assent to or to contradict them.

"There is a class among us, a growing class, I think—a class which all our educational machinery ought to do much to increase—which, not standing aloof from democratic life and hating our institutions, but thoroughly believing in them, still is determined to think freely. Our education is missing its best work unless it is furnishing to those whom it trains just such strong standing-ground in the midst of our popular turmoil—a ground where man may stand and see the power of the people and yet not yield up his judgment to them; see the folly of the people and yet not be driven into contempt of them, but think his own thought still and bring the result of his independent thinking to corroborate or to correct the chance judgments of the caucus or the street."

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DR. SAMUEL S. BINION'S article on "The 'Wonders' of the Kabbalah" proved too lengthy for the space allotted to it in this issue. It will appear in the April number.

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MISS J. ELIZABETH HOTCHKISS, M.A., Ph.D., of Elmira, N. Y., is the youngest Doctor of Philosophy in the world, being still under thirty, and the first woman, we believe, to receive this reward for meritorious and consecutive work. She graduated from the Elmira College in 1887, and two years later received the degree of Master of Arts. In her examination for that of Doctor of Philosophy she chose the subjects of psychology and ethics. Her two theses were entitled "The New Psychology," and "Concentrism as a Factor in Spiritual Development." Miss Hotchkiss is already a member of many learned societies in both Europe and America.

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WHATSOEVER that be within us that feels, thinks, desires, and animates, it is something celestial, divine, and consequently imperishable.—*Aristotle.*

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INFINITUDE.

What greater proof of God needs man than Man
Himself? 'Tis true his mind can ne'er transcend
Itself; but equal true it is that man
His limit knows. Who thus the finite grasps,
The finite leaves to grasp Infinitude.

—*Grace Shaw Duff.*

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THE cause of sorrow is not necessarily the relationship of child with parent, but that which produces the pain of separation results from the influence of delusion.—*Buddha.*

BOOK REVIEWS.

THE POWER OF THE WILL. By H. Risborough Sharman. 128 pp. Cloth, 50 cts. Roberts Brothers, publishers, Boston.

Mr. Sharman is an English author, who, in the present volume, has extensively enlarged his lecture on "Success." His theory is that to bring any enterprise to a successful issue, we must cultivate will-power, as on that quality depend the progress and prosperity of individuals and of nations. Moreover, by clear reasoning, he demonstrates how best to develop the "will," which the author regards as the real creator of opportunities. The work is thoroughly practical, though of a deep religious tenor, aiming to bring the world "*back* to Christ and his plain teaching."

THE WORLD BEAUTIFUL. By Lilian Whiting. 194 pp. Cloth, $1.00. Roberts Brothers, publishers, Boston.

This is a collection of essays which includes some of the best work of a gifted writer. They are varied, unique, and exquisite, and are divided into five sections, the book deriving its name from the first. Under these general titles, we find expressed a wide range of thought, both theoretical and practical, in which several psychological problems are presented in a lucid and attractive style. They are discussed in a manner which cannot fail of profit to those who intelligently follow the author's line of argument. The concluding portion of the work, entitled "That Which Is To Come," is especially worthy of perusal.

IDEAL SUGGESTION THROUGH MENTAL PHOTOGRAPHY. By Henry Wood. 163 pp. Cloth, $1.25. Lee & Shepard, publishers, Boston.

This is a book of essays written in Mr. Wood's best style, and contains what every one wants to know pertaining to the great truth which it so ably presents. The work is composed of three parts, the first of which treats mainly of the laws of mental healing; the second contains practical suggestions for self-treatment; and the third is composed of twenty short lessons and a number of selected thought phrases of curative power, to be retained mentally. The book is admirably free from technicalities, the author having taken pains to be lucid, and thus his philosophy may be easily understood and applied by all. In this volume Mr. Wood has made a valuable contribution to the metaphysical literature of the day.

OUR SONGS. Words and music. By R. H. Randall. 80 pp. Cloth, 75 cts. Published by the author, 324 Dearborn Street, Chicago, Ill.

Here we have a collection of "Truth Songs," which has evidently been prepared with the utmost care. The hymns breathe a pure and lofty spiritual atmosphere, and are well calculated to satisfy the religious impulses of those who care more for truth and a God of love than for man-made creeds and dogmas. The volume will doubtless meet with an extensive sale, as there is need for such a compilation.

SYLLOGISMS. By Aaron M. Crane. 12 pp. Paper, 5 cts. [For sale by The Metaphysical Publishing Co.]

This little brochure might in one sense be viewed as an appendix to the same author's treatise on "Good and Evil." Fundamental truths are stated in strict accordance with the principles of logic, and in an orderly manner are presented and discussed the perplexing questions which arise in connection with the attempted reconciliation of good and evil.

THE GANGLIONIC NERVOUS SYSTEM. By Alexander Wilder, M.D. 20 pp. Paper, 20 cts. [For sale by The Metaphysical Publishing Co.]

It is the generally accepted theory of modern physiologists that the ganglionic system of nerves, in contradistinction to the cerebro-spinal, and having its centre in the region of the solar plexus, is that which performs the vital or organic functions of the body. This author goes further and suggests that "the primordial cell or ovule is itself a nervous mass," and that the original germ of the body is nerve-matter. Upon this hypothesis Dr. Wilder traces the development of the human structure along the ramifications which proceed from this vital centre, discussing scientifically the psychic functions of the system, and the diseases which arise from impaired ganglial action. Metaphysical treatment alone can reach such conditions, the minute and myriad cells being responsive solely to the action of mind.

THE MILLENNIAL KINGDOM. By William A. Redding. 305 pp. Cloth, $1.00; paper, 50 cts. Published by the author, at Navarre, Kan.

This is plainly the work of an enthusiastic student of biblical history and prophecy. The author discusses a variety of topics, all having more or less bearing upon the destiny of the race. "We Americans (Anglo-Saxons)" he regards as the lost ten tribes of Israel, and our fate is to lead the world in the approaching millennium with Christ, during whose reign of a thousand years death will cease, and men will live hundreds of years like trees. The lost tribes, we are informed, are not, and never were Jews. They constitute *Israel*, in which Judah has no part. The book contains many other astonishing statements which are highly important, if true.